

2-20-1950

Evangelical Visitor - February 20, 1950 Vol. LXIII. No. 4.

J.N. Hostetter

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EVANGELICAL VISITOR

Volume LXIII

Nappanee, Indiana, February 20, 1950

Number 4



"They found him in the Temple..."

"I Am Riding On It"

Paul Rader

THE DOCTORS CAME to me and told me what I had. It was pneumonia, both lungs, and going rapidly. The day was an awful battle. The night came on, and the heart beat was terrific. Breathing seemed a horror. I heard the missionaries come up from supper. My wife would not leave my side, but sat holding my hand. My throat was dry, but the pain in swallowing grew more intense. My leg could not find a comfortable position and a creeping clutch was on my lungs, growing as the moments passed. I could almost figure how long it would last.

The house got quiet. Everyone retired. I felt that I could fight no longer. The struggle of faith discouraged rather than comforted me. All the long, long weary days I had struggled against these monsters reaching for my life. I had been calling my struggle faith, but it was not faith, as I was soon to learn.

About half-past ten I became unconscious. I could hear my wife's voice grow fainter in my ear. Suddenly I was back again in my teens. The boss was calling out his orders. I threw off my coat, grabbed my ax, and made my way up the very steep and winding path to cut down a pine tree, according to his order. It was to be eighteen inches across the butt and sixteen feet long. There was my tree. I struggled



into the swinging of the ax. It fell with a loud swish. The fresh, rancid smell of the pine was delightful to my nostrils. Soon every limb was off, and the bark laid aside. I buried the ax in its soft fiber and went to the big end and, getting it on my shoulder, started down the very crooked path, only to be hindered as the long pole caught, when I twisted between the pine trees. I

would back, twist, change my path, and start again, only to be caught by another combination of trees, through which I could not get a straight line of sixteen feet.

I worked away at this until I fell exhausted beneath my load. I heard the boss' voice from the path below. He was coming up the path. No, it was not the boss' voice. It was sweeter, much sweeter than any human voice I had ever heard. A mellow tenderness was all about Him. I cannot say that it was a light, though it gave me the impression of a light. Let me call it manifested tenderness.

I thought it was the boss, when He said, "What are you doing?" I was ashamed and hung my head, as I sat there leaning up against the side of a tree. "I did the best I could. I have struggled as hard as I know how to struggle," I said. "Please do not blame me; I can do no better."

"I am not blaming you," He said. Oh, the tone of that voice! It caused me to lift my head, and I was face to face with my Lord.

I cannot tell any man how He looked. All that I can say is that for the precious, loving tender One, who stood in the path, I would gladly forfeit anything this world holds, turn away from every human urge, every call, and follow Him. Oh, He was wonderful, wonderful!

He lifted His hand and pointing said, "Look over there. You need not struggle. See My provision." It was a beautiful stream, going along just fast enough around the side of the hill. "Throw your burden in there, and ride on it," He said very softly.

Oh, dear friends, I saw it all at once and, suddenly, I knew all that it meant. I knew it with my whole spirit. The very consciousness of its meaning awakened me. My wife was crying my name into my ear. When my lips moved, she asked me how I was. I could only whisper, "Dear, I am riding on it." Of course, she did not know then what it meant, but, oh, Hallelujah! I knew, and, all night long, at intervals, I whispered back to my blessed Lord, "I am riding on it."

The healing was not immediate, but, ah, I was riding on it. As the days since then have proved, it was a great blessing, and only a great Saviour could give it. I have called back innumerable times since then to my blessed Lord, "I am riding on it."

Would you know the sweetness of faith? Do not struggle; do not strive. Believe; just throw it into the stream of His grace and ride on it, "casting all your care upon Him; for He careth for you."—Condensed from the People's Magazine in The Christian Digest.

"Telling your troubles is swelling your troubles."

Evangelical Visitor

Nappanee, Indiana

A Religious Journal of the Brethren in Christ Church
(U. S. A., Canada and Foreign Countries)

J. N. HOSTETTER, Editor
Clarence Center, New York

To whom all contributions should be sent

ASSOCIATE EDITORS:

E. J. SWALM Duntroon, Ontario
J. A. CLIMENHAGA Grantham, Pa.
JESSE F. LADY Upland, California

RAY M. ZERCHER, Compiling Editor
Nappanee, Indiana

To whom all subscriptions should be sent

Contributors: Edward Gilmore, Lowbanks, Ont.; Luke Keefer, Millersburg, Pa.; Samuel Lady, Dallas Center, Iowa; C. Ray Heisey, Upland, Calif.; Ohmer U. Herr, Clayton, Ohio; and Avery Musser, Shippensburg, Pa.

Foreign Missionary Correspondents: On fur-lough: W. O. Winger; for Africa, N. Rhodesia, Verna Ginder; S. Rhodesia, Fannie Longenecker; for India, Shirley Bitner.

Published Bi-Weekly by

E. V. Publishing House

Erwin W. Thomas, Manager
301-305 North Elm Street
Nappanee, Indiana

Brethren in Christ Publication Board, Inc.,
Laban W. Wingert, Albert Cober, Samuel F. Wolgemuth, Dale Dohner, Charles E. Clouse, Samuel F. Minter and Elmer L. Steckley.

PURPOSE: To publish the Gospel of God's grace—a complete salvation through the atonement, of Jesus Christ the Son of God, made effectual by faith in Him; the walk in holiness by the power of the indwelling Holy Spirit; and the pre-millennial second coming of our Lord.

Official Organ of the Brethren in Christ Church

Entered as second-class matter, at the post office at Nappanee, Indiana, under Act of Mar. 3, 1879.
Accepted for mailing at special rate of postage in Sec. 1103, Act of Oct. 3, 1917.

SUBSCRIPTIONS: \$2.50 per year payable in advance, \$1.25 for six months, sample copies free.

New Subscriptions \$2.00 per year; Gift Subscriptions \$2.00 per year.

When subscriptions are sent in clubs of ten or more, at the regular rate, one yearly subscription is given free.

Canadian Subscriptions no additional.

THE MAILING LABEL INDICATES EXPIRATION DATE: All subscriptions three months in arrears will be discontinued.

CHANGE OF ADDRESS: Be sure to give both the old and new addresses.

Editorial

"EVANGELISM AND EDUCATION"

THERE ARE TWO distinct agencies that God has chosen to propagate His kingdom here on earth: evangelism and education. The two are inseparable. In the New Testament they were one. The one should not be stressed to the sacrifice of the other, but mutually supplement each other. I verily believe that evangelism must be saturated with the element of teaching, and the teaching ministry or program of education must be saturated with evangelism if the church is to be soundly edified.

Clarence H. Benson in his book "*A Guide for Pedagogy*" makes a nice distinction between the terms and function of teaching and preaching (or evangelism and education) which I believe should be kept clearly defined in the program of the church. He says, "To preach is to proclaim, but to teach is to impart. Preaching is a powerful presentation; teaching is a probing process. Preaching is reminding a man, but teaching is helping him to remind himself. Preaching is broadcasting — some may hear but many will not. Teaching is telephoning—making direct contact and securing an answer."

One needs only to study the life and ministry of Jesus to see the importance and working together of these two agencies in proclaiming the gospel. While Mark, the gospel writer, tells us, "Jesus came preaching," yet in a very real sense He was a Master teacher. In fact, a careful survey of Jesus' ministry reveals that He did considerably more teaching than He did preaching. Of the ninety times our Lord was addressed in the record of the four gospels, sixty times He was called "Rabbi" or "Teacher."

Then again, in the message of the Great Commission to His disciples, Jesus commanded them "to teach all nations . . . teaching them to observe all things whatsoever I have commanded you." While the word "preach" is used 143 times in the Bible, the word "teach" is used 217 times.

A study of church history confirms the fact that in certain periods of the church more emphasis was given to evangelism and revivals without the proper follow-up of the teaching ministry, while at other times stress was given to nurture and education at the expense of evangelism. It seems to me that the evangelical churches and colleges today are aiming at the middle of the road policy, that is, giving due emphasis to both of these important agencies for the edifying of the church and for the promotion of the cause of Christ. This is a gratifying fact.

It has been well stated, "The evangelist founds the church. The pastor shepherds

the flock. The teacher edifies or builds up the church. Where there is no vision of the teaching ministry, the child perishes. Where there is no vision of the child, the church perishes. Where there is no vision of the church, the nation perishes!"

If pastors behind our pulpits, teachers in our Sunday Schools and church colleges are aflame with Holy Ghost, evangelistic zeal and have a passion for souls, combined with scholastic training, then the results will be an effective combination of evangelism and education in the propagation of the kingdom of God.—J. F. L.



If We Could See Beyond Today

Norman J. Clayton

*If we could see beyond today
As God can see,
If all the clouds should roll away,
The shadows flee—
O'er present griefs we would not fret,
Each sorrow we should soon forget,
For many joys are waiting yet,
For you and me.*

*If we could know beyond today,
As God doth know,
Why dreary paths will soon grow bright,
And tears must flow,
And why the darkness leads to light,
Some day life's wrongs will be made right
Faith tells us so.*

*If we could see! If we could know!
We often say;
But God, in love, a veil doth throw
Across our way;
We cannot see what lies before,
And so we cling to Him the more,
He leads us till this life is o'er,
Trust and obey.*

—The Holiness Era.

Evangelism

HERE and there throughout our land are evidences of a revival. These movings of the Spirit of God have been preceded by prayer and faith. A simple presentation of the Word of Truth, accompanied by the dynamic of the Holy Spirit has brought deep conviction and contrition for sin.

Surely we would not spend our time endeavoring to discern the genuineness of the manifestation. Sad to say, amid all the great revivals of history, certain folks spent their time on the side lines endeavoring to judge whether the demonstration was real or counterfeit. One thing is absolutely certain: Time is running out; what there is to do must be done quickly.

We are in the last minutes of being able to score victories over the enemy. Who has not been impressed with the terrific expenditure of energy in the few remaining minutes of a basketball game? Maybe the score is tie or nearly so, and only minutes and seconds stand between now and the final whistle. Fellow Christians, too much of our time has been given to a listless program. The enemy has scored too many victories with our youth and neighbors while we set glibly by.

Who knows but what the present revival fires are "movings in the mulberry trees" that are a final call just before the rapture. To our knees, O church, and ask God to be pleased to send a revival in our midst! Maybe in our effort to 'hold the faith' we have needlessly withheld the gospel from those for whom we are responsible.

Evangelism calls for a revival fire to burn in my own soul, a deep concern for the lost about us and an impelling passion to get souls under the influence of the gospel. The four Gospels and the book of the Acts are teeming with illustrations of personal contact and the merits of personal invitation.

If salvation is as enjoyable as we say it is, heaven is as glorious as we anticipate it to be, and hell is as terrible as we fear it is—then let's expend our energy in the direction of leading souls to Christ and making heaven a positive future for the choicest of God's creation—a soul.

—J. N. H.

The Supplement

This issue carries the *Missionary Supplement* covering activities for the last quarter of 1949. A bit different arrangement is used than has been the usual order. Some reports are incorporated in the regular columns of the *Visitor*, while reading material is included in the *Supplement* itself. We trust this variation will not be an inconvenience to any of our readers.

—J. N. H.

For 1950

C. R. Heisey

THE DESIGNATION OF Time is now MCML A.D., as the ancient Romans would write it. It is "The Year of Lord," one thousand nine hundred and fifty. It may be the most momentous year in the world's history. It is only a matter of prudence to consider well our personal preparation for whatever it may bring to us in the light of the Word of our Lord. Ere it dawned, the chiefs of police of our two local towns, evidently fearful of calamitous conduct on the part of the citizens of their respective "bailiwicks" issued a call to all to "celebrate sanely, live soberly, walk watchfully." We do appreciate their alertness in an hour so potent with possibilities of disorder and personal destruction. Responsible leadership should be concerned with any default in the factors pertaining to harmony among men.

However, according to the Word of our Lord, there is a law within man stronger than the restraints of any law imposed from without. The guardians of law and order may do their utmost to avoid its unsavory fruits but it is certain to get out of bounds for they have no means of getting at its roots. The Bible designates this inner urgency to degeneracy, debauchery and destruction to self and society as "lusts." It is the perversion in the performance of legitimate urges of men perpetrated upon the race by Satan in the Garden of Eden.

Life ordered according to this type of impulsion is said to be lived "in the flesh to the lusts of men." It is to be found "walking in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries." In fact it isn't walking; it is termed by Peter the saintly Apostle of Pentecost, as "running to excess of riot," where this is the rule of life. This force is so strong that one cannot walk long in this way. He will soon be found running. Ere he is aware of it he is going fast and ever faster. Next he is prostrate and crushed under the cruel heel of what he once thought to be a pleasurable satisfaction of his inner urges. "Lust" at first so innocent in appearance has become a horrid Frankenstein forcing him to cry out: "Who shall deliver me from this body of death?" The call of the Chief of Police to avoid this type of life is good and wise but man becomes so helpless under the domination of this cruel master within that no amount of idealism, altruism or even fear of the iron fist of law, can deter him from the certain sad ends toward which he is drawn as-if by "cart ropes."

The Bible recognizes all of this and because it is the Word of God has the only successful means whereby deliverance may come to the unhappy captive and success

may be achieved in his efforts to rise successfully from the low estate to which this fatal inner urge reduces him. We may rest assured of this by noting the nature of its calls to mankind. The Word of our Lord never suggests an ideal, presents a standard, or issues a command without having made full provision for the complete realization of the same. That is what we mean by "Complete Redemption" or "Full Salvation." Delight of delights — it is freely given to whomsoever will meet the requirements laid down for its fruition in the heart and life of man.

To those in places of leadership and responsibility it calls to be "vigilant, sober, of good behaviour," to live "with all gravity." (The latest translation of the New

The Date You Must Keep!

T. P. Egling

*There's a date we'll all be keeping,
In the hurry of the day;
The date when friends will be weeping,
As they lay our shell away.*

*When our soul has gone forever,
And cold and still we shall lie;
When our future changes, no never;
We shall remain just as we die.*

*If we've made our home in heaven,
Then in heaven we will be;
Or we'll die still unforgiven,
Spent in hell eternity.*

*Death is coming, time is racing,
In our struggle of life's way;
Soon your maker you'll be facing,
On that terrible judgment day.*

San Francisco, California.

Testament reads, "temperate, sensible, dignified." Isn't that just what the chiefs of police meant?) It urges that "older men be sober, grave, temperate (that is, "serious and sensible"); that "older women be reverent in behaviour, not slanderers or slaves to drink: that they should teach younger women to be sober — discreet, chaste, keepers at home (sensible, domestic) likewise urge the younger men to control themselves (be soberminded) be an example."

Is it not this that gives our friends, the police chiefs, their great concern: men and women, young and old out of control because they are under the control of depraved inner urges? Their most conscientious efforts to combat this sinister foe

falls far short of the desired results. Let the Bible describe the results which we see verified as we read the daily reports of the happenings among men around us: "perilous times (times of stress)," "evil men and seducers wax worse and worse, deceiving . . .": "lovers of self," "abusive," "disobedient to parents," "inhuman," (how descriptive this word is of the wave of particularly depraved crimes involving small children which confronted news reporters during the closing months of 1949!) "slanderers," "profligates," "fierce," "haters of good (of them which are good)," "treacherous," "reckless," "swollen with conceit," "lovers of pleasure," "holding the form of religion but denying the power of it (burdened with sin and swayed by various impulses)".

Friend, you who are reading this, won't you pause long enough to be startled by the sobering fact that in this last statement Paul is intimating, yea he is reporting, that this atmosphere of depravity is infiltrating the bloodstream and determining the conduct of some who are within the circle of professors of religion. This condition of affairs within the Church is verified by Jude. We expect nothing less in the world but we must hang our heads in shame before the world when we read the annals of our day and are forced to admit, if we would be true, that this excerpt from Holy Writ could be used by today's newspaper columnist in reporting affairs to be found among those who profess to be the followers of the Lord Jesus Christ. The spirit of the world is in the Church because it is in the carnal hearts of such as worship there.

If Peter were in the pulpit would he be saying, "For the time is come that judgment must begin at the house of God: and if it first begin at us what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" God said to Ezekiel, "Begin at my sanctuary."

It is good to issue a general call, and this is all the guardians of law can do to "celebrate sanely, live soberly, walk watchfully," but to the Christian comes a higher call, namely to "live soberly, righteously, and godly . . . and watch unto prayer." The state of the times is most certainly urging all who are ministers of the Gospel to place much emphasis upon the central truth of the Bible, given by Paul to Titus, "For the grace of God that bringeth salvation hath appeared unto all men, training us to renounce all irreligion, and worldly passions, and to live soberly, upright and godly lives in this world, awaiting our blessed hope, the appearing in glory of our God and Saviour Jesus Christ, who gave Himself for us to redeem us from all iniquity, and to purify unto Himself a people of His own who are zealous of good

(Continued on page seven)

AS EARLY AS creation "the Lord God said, It is not good that the man should be alone; I will make him an help meet for him." "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Other verses might be cited, but these sufficiently clarify the mind of God to us relative to the fact that man is to have a congenial companion of the opposite sex, whom he is to love and care for even more than he does his parents. The statement just made holds true for the woman as well.

From what source then shall this companion, who is to serve for life, be chosen or accepted? I notice that great, faithful Abraham in his concern for the future marital happiness of his son Isaac, who was given to Abraham and Sarah under very special considerations by God, said to his servant, "Thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: but thou shalt go unto my country, and to my kindred, and take a wife unto my son." Surely Abraham had worthwhile ideals, because the Lord said of him, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Also it was said of him that "he looked for a city which hath foundations, whose builder and maker is God." This last expression particularly emphasizes the point that he was concerned about having every phase of his family life contribute toward giving a consistent influence upon his heathen neighbors.

How different from Abraham was King Solomon in this respect. Solomon "loved many strange women—of the nations concerning which the Lord said unto the children of Israel. Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods." As a result of this condition, "it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God." "And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel." Think of the wasted life of this great king. Think of the foolishness of this man who was once the wisest man who ever lived. Think of his failure in later life. And all because he allowed "outlandish women" to turn his heart and rule his life.

By the time Ezra served as the leader of Israel, we find that over one hundred men, including four of the sons of the priests, had married women from neighboring peoples. In observing the effect of this condition upon the real happiness of the people, Ezra recalled the Word of God as He commanded the children of Israel prior to their entering Canaan. He had said, "Now therefore give not your daughters unto their sons, neither take their daughters unto

your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever." Among the transgressions of the children of Israel in Ezra's time, I notice that this intermarriage increased "the trespass of Israel." Ezra asked them to "make confession unto the Lord God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives." The people responded, "As thou hast said, so must we do," and did it.

Nehemiah gives in a very kindly way a description of existing conditions resulting from the kinds of marriages mentioned above. He says: "In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab: and their chil-



Why Marry Only Within One's Denomination?

Ernest J. Bontrager

dren spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people."

Coming now directly to the New Testament teachings on the subject of marriage, we will probably agree readily that one of the outstanding expressions comes from the apostle Paul when he told the Corinthians, to marry "only in the Lord."

Now it has been proved many, many times in the past, aside from the Scriptures cited above, that when two people who had been raised under two entirely different or even slightly different religious types of teaching, were married, the spiritual life of their family seldom, if ever, in the final analysis, proved satisfactory to all concerned. For as it was in Nehemiah's time, so it is today: the children in homes where the father is a member of one denomination and where the mother is a member of another denomination do not know which parent to follow; and in far too many cases they decide not to bother with the church question at all, saying to themselves, "If Father and Mother cannot agree on the Bible, how do I know what to think about it?" And they go through life with a vague and often disgusting idea of spiritual values. Such homes are often the breeding grounds for atheism. Mission workers have observed that people who come from such homes are among the hardest to deal with on the matter of salvation.

A certain mother said that her father was a member of one denomination and her mother was affiliated with another and that they fought like cats and dogs at home over religion. Because of this that woman de-

cided not to have anything to do with religion. Mission workers found her easy to get acquainted with but hard to interest in salvation; and to date she has not accepted Christ as her own Saviour. She frequently attends religious services, and shows some interest, but sees no need in her soul. How different her story and spiritual condition might be if her parents had agreed on spiritual matters and had taught their children from little up.

Many instances could be cited where the man promised his wife-to-be that he would go along with her to her church both before and after marriage. But he went only a few times, and gradually became more and more indifferent. Is it any wonder that in such homes confidence is soon broken and bitterness springs up, leading to separation, divorce, and broken families?

God, through the prophet Amos, did truly ask a timely question when He said, "Can two walk together, except they be agreed?" This question certainly applies to the topic at hand. Often young people find it hard to decide whether or not to choose or accept the company of someone whose denominational teachings may vary only slightly from their own. They feel that the Scriptures cited in the beginning of this discussion do not fit their case. I would like such people to realize that a greater degree of difference may be existing there than they are aware of, and which can hardly be prevented from showing up in later years when parents try to help their children decide the church membership question. Many newly married couples coming from differing groups have tried to

(Continued on page twelve)

Triumphs of Grace

Charles Wesley

BORN ABOUT five years after his brother John—in 1708, at Epworth, England—Charles Wesley was likewise educated for the priesthood in the Established Church. He was, sad to say, graduated to this office without having been converted to God.

He was a high churchman in the strict sense of the word, and was much tried with his brother's divergencies from the regular routine required by the church. Hence when John became awakened and avowed himself in the bonds of iniquity—though fastidiously religious, as judged by the standards of the day—Charles was exceedingly angry. He probably thought that in so saying John condemned him also, and the church in general, as was really the case.

Charles' low estate spiritually may be inferred from the following entry made in his journal a little before that time—December 18, 1736: "I began my twenty-seventh year in a murmuring, discontented spirit; reading over and over the third of Job." While in this state of mind, he wrote his *Hymn for Midnight*, which indicates the deepest gloom and hopelessness with regard to finding any degree of pleasure in this life. A single verse will suffice to show how far he was from the mood that afterward gave birth to his unparalleled hymns which are now sung in many churches.

*Fain would I leave this world below,
Of pain and sin and dark abode;
Where shadowy joy, or solid woe,
Allures or tears me from my God;
Doubtful and insecure of bliss,
Since death alone confirm me His.*

However, perusal of the same books and conversation with the same happy subjects of converting grace which awakened his brother soon brought Charles Wesley to see that he also needed to be converted. Peter Bohler was of great service to him in this particular.

Having had several interviews with the young man, Mr. Bohler called to see him on an occasion when he was ill and in much pain.

"He asked me," Wesley recalled later, "Do you hope to be saved?"

"Yes."

"For what reason do you hope it?"

"Because I have used my best endeavors to serve God."

"He shook his head, and said no more. I thought him very uncharitable, saying in my heart, 'What, are not my endeavors a sufficient ground of hope? Would he rob

me of my endeavors? I have nothing else to trust to.'"

Charles Wesley's hostility to the strange doctrine of justification by faith was very strong. But, during another conversation with Mr. Bohler, the Lord opened his eyes to see the nature of saving faith.

"For some days following, I felt a longing for faith," he says, "and could pray for nothing else. I seemed determined to speak of, and wish for, nothing but faith in Christ. Yet could not this preserve me from sin, which I this day ran into with my eyes open; so that after ten years' vain struggling, I own and feel it absolutely unconquerable.

"I was just going to remove to old Mr. Hutton's, when God sent Mr. Bray to me; a poor ignorant mechanic, who knows nothing but Christ; yet by knowing Him, knows and discerns all things. We prayed together for faith. I was quite overpowered, and melted into tears."

Wesley then went to Mr. Bray's house to board.

"Mr. Bray," he says, "read me many comfortable scriptures, which greatly strengthened my desire; so that I believed that I should not leave his house before I believed with my heart unto righteousness."

Ten days later Charles Wesley entered into that state of spiritual liberty and enjoyment which he thereafter preferred to everything else, both in earth and in Heaven. He was humble, penitent and teachable.

"May 1st, 1738," he wrote, "I waked in hope and expectation of His coming. At nine, my brother and some friends came in and sang a hymn to the Holy Ghost. My comfort and hope were hereby increased. In about half an hour they went.

"I betook myself to prayer the substance of which was as follows: 'O Jesus, Thou hast said, "I will come unto you." Thou hast said, "I will send the Comforter unto you." Thou hast said, "My Father and I will come unto you, and make our abode with you." Thou art God who canst not lie. I wholly reply upon Thy most true promise. Accomplish it in Thy time and manner."

"Having said this, I was composing myself to sleep, in quietness and peace, when I heard one come in and say, 'In the name of Jesus of Nazareth, arise, and believe and thou shalt be healed of all thy infirmities!' "The words struck me to the heart. I sighed and said within myself, 'O that Christ would but speak thus to me!' " He adds, "My heart sunk within me, and I felt a

strange palpitation and said, yet feared to say, I believe! I believe!"

The words that impressed him so deeply were uttered by a poor illiterate woman, who saw his distressed condition. Fearing to assume to teach so eminent a minister, she pronounced them in his hearing while standing upon the stairs.

"I never heard words uttered," he declares, "with like solemnity." I rose and looked into the Scripture, and read, 'Now, Lord what wait I for? My hope is in thee.' And then again, 'He hath put a new song in my mouth, even praise unto our God'; and Comfort ye, comfort ye my people . . . speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.'

"I now found myself at peace with God," he continues, "and rejoiced in hope of loving Christ. My temper for the rest of the day was distrust of my own great but before unknown weakness. I saw that by faith I stood."

Immediately, upon his conversion, he recorded his experience thus:

*Long my imprisoned spirit lay,
Fast bound in sin and nature's night;
Thine eye diffused a quickening ray;
I woke; the dungeon flamed with light;
My chains fell off, my heart was free;
I rose, went forth and followed Thee."*

*No condemnation now I dread;
Jesus, with all in Him, is mine!
Alive in Him, my living Head,
And clothed in righteousness divine,
Bold I approach the eternal throne,
And claim the crown, through Christ my own.*

—Gospel Banner.

Prayer

T. R. Glover

I cannot resist the conviction that a better type of character is formed by the habit of Christian prayer than by anything else known to me. By "better" I mean this: A character capable of self-criticism, aware of the outlying, open to new experience, serious in self-discipline, alive to the claims of others, and essentially self-giving; and probably other features could be added. That is the type of character I have been trying for some decades to develop; the material is very refractory; and I am not very good at prayer (or, to be candid, I am a bungler at it); but I do recognize a certain victory over life in people who genuinely believe in prayer and practice it. From which I conclude that it isn't all nonsense self-hypnotism, auto-suggestion.

Talkativeness

TALKATIVENESS IS utterly ruinous to deep spirituality. The very life of our spirit passes out in our speech, and hence all superfluous talk is waste of vital forces of the heart. In fruit growing it often happens that excessive blossoming prevents a good crop, and often prevents fruit altogether; and by so much loquacity the soul runs wild in word bloom, and bears no fruit. I am not speaking of sinners, nor of legitimate testimony for Jesus, but of that incessant loquacity of nominally spiritual persons—of the professors of purifying grace. It is one of the greatest hindrances to deep, solid union with God. Notice how people will tell the same thing over and over — how insignificant trifles are magnified by a world of words; how things that should be buried are dragged out into gossip; how a worthless non-essential is argued and disputed over; how the solemn, deep things of the Holy Spirit are rattled over and over in a light manner—until one who has the real baptism of divine silence in his heart, feels he must unceremoniously tear himself away to some lonely room or forest, where he can gather up the fragments of his mind, and rest in God.

Not only do we need cleansing from sin, but our natural human spirit needs a radical death to its own noise and activity and wordiness.

See the evil effects of so much talk.

First, it dissipates the spiritual power. The thought and feeling of the soul are like power and steam—the more they are condensed the greater their power. The steam, if properly compressed would drive a train forty miles an hour, if allowed too much expanse would not move it an inch; and so the true action of the heart, if expressed in a few Holy Ghost selected words, will sink into the minds to remain forever, but if dissipated in any rambling conversation, is likely to be of no profit.

Second, it is a waste of time. If the hours spent in useless conversation were spent in prayer and deep reading, we would soon reach a region of soul life and divine peace beyond our present dreams.

Third, loquacity inevitably leads to saying unwise, or unpleasant, or unprofitable things. In religious conversation we soon churn up all the cream our souls have in them, and the rest of our talk is all pale skim milk, until we get alone with God, and feed on His green pasture until the cream arises again. The Holy Spirit warns us that "in the multitude of words there lacketh not sin." It is impossible for even the best of saints to talk beyond a certain point without saying something unkind, or severe, or foolish, or erroneous. We must settle this personally. If others are noisy

and gabby, I must determine to live in constant quietness and humility of heart; I must guard my speech as a sentinel does a fortress, and with all respect for others, I must many a time cease from conversation or withdraw from company to enter into deep communion with my precious Lord. The cure for loquacity (much talking) must be from within; sometimes by an interior furnace of suffering that burns out the excessive effervescence of the mind, or by an over-mastering revelation to the soul of the awful majesties of God and eternity which puts an everlasting hush upon the natural faculties. To walk in the Spirit we must avoid talking for talk's sake, or merely to entertain. To speak effectively we must speak in God's appointed time and in harmony with the indwelling Holy Spirit.

"He that hath knowledge spareth his words; and a man of understanding is of an excellent spirit." Prov. 17:27. "In quietness and in confidence shall be your strength." Isa. 30:15. "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God." "A fool's voice is known by multitude of words." Eccl. 5:2-3.—*Exchange*.

For 1950

(Continued from page four)

deeds. Declare these things: exhort, reprove with all authority. Let no one disregard you."

Fellow ministers, ambassadors of the Cross, is not this God's mandate for us for this year of our Lord one-thousand-nine-hundred-fifty? Peter's text for our times would most likely be: "Therefore, gird up the loins of your mind, be sober, set your hope fully upon the grace that is coming to you at the revelation of our Lord Jesus Christ, as obedient children, not fashioning yourselves according to your former lusts, in your ignorance. Be ye holy (as He which hath called you is holy, be holy yourselves in *all* your conduct since it is written, "You shall be holy, for I am holy")."

Brethren, sisters, in the faith, let us cherish, and thank God for a holiness message that deals with this realm of the perverted "inner urge." Let us pray throughout the coming year, for our ministers, that they may major in this subject of "self-mastery," in God's way, training us in the art of "putting off the old man with his deeds which is corrupt according to deceitful lusts," and "putting on the new man, which after God is created in righteousness and *true* holiness." The latest translation of Ephesians 2:22 does not weaken the force of the command of God to Christians,

nor does it destroy the beauty of the completeness of the deliverance which grace has brought to man's "ill-nature," "assuming that you have heard about Him and were taught in Him, as the truth is in Jesus. Put off your old nature which belongs to your former manner of life and is corrupt through deceitful lusts, and be renewed in the spirit of your minds, and put on the new nature, created after the likeness of God in *true* righteousness and holiness."

Nor does the same translation of Romans 6:22 give any license to think that God would be pleased with anything short of a thorough purging and complete deliverance from *all* of sin's domination: "But now that you have been set free from sin and have become slaves of God, the return you get is Sanctification and its end, eternal life (Ye have your fruit unto holiness)." Jesus says that fruit-bearing is our participation with Him in glorifying God in this life: "Herein (by this) is my Father glorified that ye bear much fruit and *prove* that ye are my disciples."

If Peter were here he would be saying, most certainly, "but the end of all things is at hand: be ye therefore sober, and watch unto prayer (keep sane and sober for your prayers)." He isn't here to do it so we who are here must preach it or this generation will not know the delights of deliverance from depravity's dungeon. The devil doesn't like it nor does the carnal control in the congregation. There will be frowns and scowls and squeezes confronting us and there may be stones, but God's message to Ezekiel will give us the pattern for pleasing Him. It has three parts: "Stand on thy feet—eat what I shall give thee—be not afraid of their faces."

An *all-sin-cleansing-holiness*, which penetrates to the deepest recesses of man's sinful inner nature, and "the day of the Lord," the personal return of our Saviour to earth, two truths very dear to the hearts of the Apostles, are either omitted entirely from the message of many ministers or they are preached so evasively as to be of none effect. Without the former, the latter loses its joyful hopefulness, and the latter inspires to a more careful consideration of the former and gives certain impetus to faithfulness in His service, occupying until He come.

"Seeing that you look for these things what manner of persons ought you so to be in all holy conversation and godliness." May "soberly, righteously, godly, prayerfully," be our slogan for 1950. Then it matters not should He come.

(Scriptures referred to: I Peter 1:13-16; I Timothy 3:2; Titus 2:2; John 15:9; I Peter 4:7; Jude 3,4,12,20,21; Ezekiel 9:6; 2:1,6,8. Any deviation from the King James Version is from the Revised Standard Version.)—*Upland, California*.

CHURCH DIRECTORY

AS SLATED BY THE GENERAL CONFERENCE

Permanent Church Headquarters
Messiah Rescue and Benevolent Home
2001 Paxton St., Harrisburg, Pa., Tel. 3-9881
Attending of General Conference Secretary

Institutions

The Christian Light Press
The merchandising department of Brethren in Christ Publication Board, Inc.
Nappanee, Ind., Chambersburg, Pa.
Main office: Elizabethtown, Pa.
Clair H. Hoffman, Manager

Messiah Home, 2001 Paxton Street, Harrisburg, Pa., Eld. and Sr. Irvin O. Musser, Steward and Matron. Telephone 2-7836.

Messiah Orphanage, R. R. 1, Mt. Joy, Pa., Bro. Mervin Heisey, Steward, and Sr. Rhoda Heisey, Matron.

Mt. Carmel Orphanage, Coleta, Illinois, Supt. Eld. Albert Cober; Matron, Elizabeth Schradley.

Upland College, Upland, California.
Dr. H. G. Brubaker, President.

Jabbok Bible School, Thomas, Oklahoma.
Ira M. Eyster, President.

Messiah College, Grantham, Pa.
Dr. C. N. Hostetter, Jr., President.

Ontario Bible School, Fort Erie, North, Ont.
Bishop Edward Gilmore, President.

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FOREIGN MISSIONARIES

Africa

General Superintendent: Bishop and Sr. H. H. Brubaker, P. O. Box 711, Bulawayo, So. Rhodesia, South Africa.

Matopo Mission: P. B. 191T, Bulawayo, S. Rhodesia, South Africa, Eld. and Sr. Elmer Eyer, Eld. and Sr. L. B. Sider, Sr. Elizabeth Engle, Sr. Mary C. Kreider, Sr. Fanny Longenecker, Sr. Dorothy M. Martin, Sr. Mary Breneman, and Sr. Lula Asper.

Mtshabazi Mission, P. B. 102M, Bulawayo, S. Rhodesia, South Africa, Eld. and Sr. D. B. Hall, Elder & Sr. Roy H. Mann, Sr. Annie Winger, Sr. Martha Kauffman, Sr. Anna Wolgemuth, Sr. Beth L. Winger, Eld. and Sr. Bert Winger, and Sr. Mabel Frey.

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Macha Mission, Choma, N. Rhodesia, South Africa, Eld. and Sr. J. Elwood Hershey, Sr. Verna Ginder, Sr. Ruth Hunt and Sr. Verda Moyer.

Sikalonga Mission, Choma, N. Rhodesia, South Africa, Eld. & Sr. David Climenhaga, Sr. Rhoda Lenhart, Sr. Anna Graybill, and Sr. Edna Lehman.

India

General Superintendent: Bishop A. D. M. Dick and Sister Dick, Madhipura, O. & T. Ry., Bhagalpur District, India.

Saharsa Mission: Saharsa, O. & T. Ry., Bhagalpur District, India, Eld. and Sr. Charles Engle, Sr. M. Effie Rohrer, Sr. Beulah Arnold, Sr. Leora Yoder, Sr. Shirley Bitner, Sr. Erma Hare.

Madhipura Mission: Madhipura, O. & T. Ry., Bhagalpur District, India, Bishop and Sr. A. D. M. Dick.

Barjora Mission: P. O. Tirbeniganj, via Murliganj, O. & T. Ry., North Bhagalpur District, India, Eld. and Sr. William R. Hoke, Sr. Anna Steckley, Sr. Emma Rosenberger.

Monghyr Mission: Mission House, Monghyr, E. I. Ry., District Monghyr, India, Eld. and Sr. George Paulus, and Eld. and Sr. Allen Buckwalter.

Missionaries on Furlough

Sr. Anna M. Eyster, 637 Third Avenue, Upland, California.

Sr. B. Ella Gayman, 2001 Paxton St., Harrisburg, Pa.

Eld. and Sr. Albert Breneman, West Milton, Ohio.

Sr. Naomi Lady, Grantham, Pa.

HOME MISSIONS

City Missions

Buffalo Mission: 25 Hawley St., Buffalo 13, N. Y.; Telephone—GRant 7706; Harry and Katie Buckwalter, Anne Wyld, Viola Miller.

Chicago Mission: 6039 Halstead Street, Chicago 21, Illinois; Telephone—Wentworth 6-7122; Carl J. Carlson, Pastor; Avas Carlson, Alice Albright, Esther Kanode, Sara Brubaker.

Dayton Mission: 601 Taylor St., Dayton, Ohio; Telephone—HEmlock 3164; William and Evelyn Engle, Mary Brandt.

Detroit (God's Love Mission) 1524 Third Ave., Detroit, Mich.; Residence—3986 Humboldt Detroit 8, Mich.; Telephone—Tyler 5-1470; Harry and Catherine Hock, Mary Sentz, Ruth Heisey.

Harrisburg (Messiah Lighthouse Mission) 1175 Bailey St., Harrisburg, Pa. Telephone—Harrisburg 26488; Joel and Faitha Carlson, Anna Wolgemuth, Mildred Winger, Elizabeth Kanode.

Massillon (Christian Fellowship Mission) 118 South Ave., S.E., Massillon, Ohio; Telephone—2-3804; Eli Hostetter, Pastor; Lloyd Hostetter, Assistant Pastor; Lydia Hostetter, Doris Rohrer, Minnie Bicher.

Orlando Mission: 1712 Cook St., Orlando, Fla.; Telephone—4312; Charles and Myrtle Nye.

Philadelphia Mission: 3423 North Second St., Philadelphia 40, Pa.; Telephone—NE 4-6431; William and Anna Rosenberry, Anita Brechbill.

San Francisco (Life Line Gospel Mission) 224 Sixth St., San Francisco 3, Calif.; Residence—311 Scott St., San Francisco 17, Calif.; Telephone—UNDERhill 1-4820; Eli, Jr. and Leona Hostetter, Erma Hoke, Edith Davidson.

Stowe Mission: 527 Glasgow St., Stowe, Pa.; Telephone—Pottstown 12113; Harold and Alice Wolgemuth.

Welland Mission: 36 Elizabeth St., Welland, Ontario, Canada; Telephone—3192; Earl Bosser, Pastor; Pauline Hess, Florence Faus.

RURAL MISSIONS

Allisonia, Virginia (Farris Mines) Paul and Ruth Wolgemuth, Esther Greenawalt, Edna Hoke.

Bloomfield, New Mexico, c.o. Blanco Trading Post (Navajo Indian Mission) Lynn and Elton Nicholson, Rosa Eyster, Dorothy Charles.

Delisle, Saskatchewan, Canada: Pearl Jones.

Holidaysburg, Pa. (Canoe Creek Mission) Telephone Holidaysburg 51319; Paul and Esther George.

Kentucky—Elam Dohner, Superintendent.
Fairview Station, Ella, Ky.: Elam and Helen Dohner, Esther Ebersole.
Garlin, Ky.: Robert and Edna Wengerd, Elizabeth Hess, Nurse; Ruby Clapper.
Knifley, Ky.: Irvin and Dorothy Kanode, Katie Rosenberger, Nurse.

Meath Park Station (North Star Mission) Saskatchewan, Canada; Earl D. and Ellen K. Brechbill, Doria Calhoun.

Tillsonburg (Houghton Mission) Ontario, Canada; Telephone Glenmeyer 22-14; Myrtle Steckley, Ruth Steckley, Anna Henry.
Frogmore: Alonza Vannatter, Pastor.
Houghton Center: Basil Long.

RADIO BROADCASTS

CHVC, Niagara Falls, Ontario 1600 Kcs.
"Call to Worship Hour" 9:00-9:30 A.M.
Each Sunday

CKPC, Brantford, Ontario 1380 Kcs.
"Brethren in Christ Hour" Each Sunday 2:00-2:30 P. M.

WMPC, Lapeer, Mich. 1260 Kcs.
First Thursday of every month 12:15-1:15 P. M.
Every Tuesday—transcription 3:30 P. M.-3:45 P. M.

KOCS, Ontario, Calif. 1510 Kcs.
"Morning Melodies" Each Sunday 10:00 A. M.-10:15 A. M.

WCHA, Chambersburg, Pa. 800 Kcs.
"The Gospel Tide Hour" Each Sunday 7:30-8:00 A. M.

WCHA, Chambersburg, Pa. 800 Kcs.
"Gospel Words and Music" Each Saturday 12:35-1:00 P. M.

WNAR, Norristown, Pa. 1110 Kcs.
"Gospel Words and Music" Each Sunday 2:30-3:00 P. M.

WLBR, Lebanon, Pa. 1270 Kcs.
"Gospel Words and Music" Each Saturday 12:35-1:00 P. M.

WKJG, Fort Wayne, Indiana 1380 Kcs.
"Gospel Words and Music" Each Sunday 8:00-8:30 A.M.

WAND, Canton, Ohio 900 Kcs.
"Christian Fellowship Mission" Each Sunday 12:30-1:00 P.M.

WPFB, Middletown, Ohio 910 Kcs.
"Gospel Lighthouse Hour" Each Sunday 8:00 - 8:30 A. M.

WRFD, Worthington, Ohio 880 Kcs.
"Brethren in Christ Radio Broadcast" Each Sunday 7:30 - 8:00 A. M.

WBUX, Quakertown, Pa. 1570 Kcs.
"Sunday Bible Hour" Each Sunday 12:30-1:00 P.M.

EVANGELISTIC SLATE

Antrim, Greencastle, Pa. ...Beginning Feb. 19
Evangelist, Eld. George C. Sheffer

Elizabethtown, Pa. ...Feb. 19-Mar. 5
Evangelist, Eld. J. N. Hostetter

Iron Springs, Pa. ...Feb. 26-Mar. 12
Evangelist, Elder Isaac S. Kanode

Manheim, Pa. ...Mar. 5-19
Evangelist, Eld. John L. Rosenberry

Martinsburg, Pa. ...Mar. 5
Evangelist, Bishop Luke Keefer

Valley Chapel, Ohio ...Mar. 5-19
Evangelist, Bishop E. J. Swalm

"The cloak of humility is not to cover up sin, but to wear over a heart of love."

The wings of prayer carry high and far.

EXPRESSING THANKS

I wish to express my sincere thanks to my many friends who so kindly remembered me with cards and for the many prayers offered in my behalf during my stay in the hospital and since my return home.
Brother Clarence Lehman
Manheim, Pennsylvania

Weddings

OBERHOLTZER-MARTIN—Jeanne E. Martin, daughter of Mr. and Mrs. Paul A. Martin of Mt. Joy, Pa., became the bride of J. Arthur Oberholtzer, son of Mr. and Mrs. Paul Oberholtzer of Manheim, Pa., at 2:00 P.M., on January 28.

The ceremony was performed in the presence of a large number of friends and relatives with Eld. Earl Musser officiating.

Births

BARTO—On November 22 a daughter, Lucille Rose, came to bless the home of Mr. and Mrs. Marvin Barto of Hummelstown, Pa. Mrs. Barto was formerly Esther Heisey (Rapho District).

FREED—Mr. and Mrs. Ernest Freed of Souderton, Pa., are the proud parents of a daughter, Rebecca Louise, born December 30.

HEISEY—On Thursday morning, January 12, Beth Elaine, came to bless the home of Mr. and Mrs. Mervin Heisey, Mt. Joy, Pa. Mrs. Heisey is formerly Rhoda Hess.

MUMMAU—A hearty welcome was given to David Adin when he arrived on January 24 to bless the home of Mr. and Mrs. Adin Mummau, Florin, Pa. This is a new playmate for Carol Ann.

Obituaries

COLLINS—Charles C. Collins, son of Charles and Mary Cannon Collins was born in Chicago, Illinois, November 26, 1896. He attended school and remained at home until World War I when he served nine months in the navy. After his discharge he married Helen Smith also of Chicago. Seventeen years ago they moved to Nappanee, Indiana, and a little later began a furniture business which he continued until last August, when, because of failing health, he sold the business to Mr. Paul Wise.

He was saved in 1925 and united with the Brethren in Christ church at the Chicago Mission.

He was widely known by his jovial and friendly disposition and gracious hospitality. His many gifts to the church, Christian ministers, and needy people endeared him to a large circle of Christian friends.

Death came peacefully in the early morning of December 28 due to a heart ailment.

He is survived by his wife and three daughters: Mrs. Ethan Book of Zullinger, Pa.; Mrs. Chester Sollenberger of Chambersburg, Pa.; and Mrs. John Hoffman of Maytown, Pa.; and seven grandchildren; one brother, Wayne of Texas; two sisters, Mrs. Edward Beardsly of Chicago, Illinois, and Mrs. Lindsay Fairweather of Greenwich, Conn., besides many other relatives and friends.

Funeral services were held at the Locke Brethren in Christ church near Nappanee with Bishop Carl G. Stump in charge. Eld. C. J. Carlson of Chicago and Rev. Russell Hoppes of Fowler, Indiana, assisting. The body was taken to Chambersburg, Pa., and funeral services were held at the Sellers funeral home with Bishop C. N. Hostetter, Jr., officiating. The following ministers assisted: Bishop Samuel Wolgemuth, Eld. C. J. Carlson, Bishop Carl G. Stump, Bishop Charlie Byers. Burial took place in the Air Hill cemetery near Chambersburg.

HAAS—Bro. Casper Haas, son of the late Mr. and Mrs. George Haas was born in Russia, October 25, 1865, and passed away at the Messiah Home, Harrisburg, Pa., January 24, aged eighty-four years, two months, and twenty-nine days. Bro. Haas came to America in 1875. He lived in Kansas until 1940 when he and Sister Haas became guests of the Messiah Home. He was converted at the age of 40 years and united with the Brethren in Christ church.

Surviving are his wife, Katie Haas of the Messiah Home; one son, Harry of Ramona, Kansas; and two grandchildren. Also three brothers: George and Alec of Abilene, Kansas; Charles of New Mexico; two sisters, Mrs. An-

nie Poppe of Colorado and Mollie of Oklahoma; two half sisters living in Enid, Oklahoma. Three brothers and one sister have preceded him in death. A number of nieces and nephews also survive him.

Funeral services were held in the Messiah Home Chapel, Friday, January 27, with Eld. I. O. Musser in charge. Text: Psalms 8:4. Burial took place in the Hummelstown cemetery.

HUTCHISON—Mrs. Mary L. Hutchison of Garlin, Kentucky, born January 1, 1873, was promoted to the glory world January 21, from the home of her daughter, Mary Reynolds, of Garlin.

Mother Hutchison was saved at twelve years of age and was a member of the Baptist church until the time of her wedding. She was joined in marriage to R. A. Hutchison April 18, 1894, and took membership in the Christian church of which he was a member. Together they united with the Brethren in Christ in 1932. Her husband went on before in 1939 to await her coming. Twelve children blessed this home. Two sons, Oscar and Hugh, passed from this life before their mother. The ten who are left to feel the loneliness and remember the blessings of having had a godly mother are seven daughters: Mrs. Linnie Thomas, Illinois; Mrs. Stora Barlow, Kentucky; Mrs. Jeanette Cooley, Indiana; Mrs. Matra Meyers, Pennsylvania; Mrs. Mary Reynolds, Kentucky; Mrs. Myrtle Nye, in Home Mission work, Orlando, Florida; Mrs. Clara Goodyear, Pennsylvania; three sons, John H. of Garlin, Kentucky; Alvis H., Indiana; Ben H. of Nevada. Thirty-five grandchildren, thirteen great-grandchildren, three sisters, and one brother also survive.

The funeral was at Stotts and Phelps Funeral Home, Columbia, Kentucky. Eld. Elam O. Dohner, conducted the funeral, assisted by Rev. H. J. Conover, a former pastor.

SUMMEY—Nina Edna Conkle Summey was born in Putnam County, Ohio, September 14, 1888, and passed to her eternal reward at the Sturgis hospital in Sturgis, Michigan, on November 27, at the age of sixty-one years.

She was united in marriage to Darr Summey April 24, 1910. He preceded her in death October 13, 1945.

She is survived by an only daughter, Mrs. Elton (Gladys Minniebelle) Hirsany and four grandsons. Two children preceded her in death.

She also leaves five sisters, three half sisters and a number of nephews and nieces.

She was a faithful member of the Union Grove Brethren in Christ church.

A short service was held in the Sturgis funeral home in the afternoon of November 30, and further services were held in the Nazarene church in Goshen, Indiana, where she had formerly lived. The service was conducted by Bishop Carl G. Stump. Text: Revelation 14:13. Burial took place in the Oak Ridge cemetery.

WHITEHEAD—Ellen Dohner, daughter of Moses and Anna Flory Dohner, was born on her father's farm near West Milton, Ohio, February 19, 1865. She passed to her eternal reward at the Messiah Home, Harrisburg, Pennsylvania, January 20, 1950, at the age of eighty-four years, eleven months, and one day. Six of her seven full brothers and sisters have preceded her in death.

On February 8, 1894, she was united in marriage to Jacob Whitehead. Her husband preceded her in death July 24, 1930.

Sister Whitehead was converted during the gracious revival period of 1878, at the age of 13. She was baptized and united with the Brethren in Christ church in the summer of 1878, and thus spent more than seventy years as a member of the Church of her choice.

She is survived by one brother, Joe Dohner of West Milton; one half-brother, Bishop M. L. Dohner of Ashland, Ohio; two step-sisters, Mrs. Mary Brenaman of West Milton and Miss Anna (Lida) Moist, who has recently entered the Messiah Home, Harrisburg, Pennsylvania; also nieces and nephews and friends.

Funeral services were conducted at the Messiah Home, Sunday, January 22, with Eld. Albert H. Engle giving the message from Revelation 21:4. He was assisted by other Ohio friends.

Funeral services were again conducted at the Highland Brethren in Christ church on Tuesday, January 24, by Eld. Ohmer U. Herr, assisted by Bishop Wilbur Snider. The text used was I Peter 1:3-9, from which Sister Whitehead quoted with her last testimony given in Ohio. Interment took place in the Highland cemetery near West Milton, Ohio.

WINGERT—Aaron H. Wingert was born on January 26, 1874, at Waynesboro, Pennsylvania. He departed this life on January 30, at the age of seventy-six years, and four days.

SPECIAL NOTICE

Whereas, one of the recommendations of the Home Mission Board at General Conference of 1949 called attention to the opportunities for Volunteer Service under the direction of the Home Mission Board, and,

Whereas, the report of the Board for General Conference of 1950 will recognize many who have given valuable service during the current year in various projects of Volunteer Service, and,

Whereas, increasing interest is being shown in this type of service on the part of those who would like to make a significant contribution of time and talent to some phase of Home Mission activity but who are not in position to qualify as regular mission workers, therefore,

We encourage all who are interested in Volunteer Service for Home Mission projects to report to some member of the Home Mission Board.

Such service could include: blocks of time in regular mission stations by students during their vacation; sewing for mission workers or the needy at some mission station; mechanical work such as plumbing, carpentering, etc., at Mission Stations; relieving regular mission workers so they can attend a winter term at school; relieving regular mission workers during periods of specially heavy work such as revivals, vacation Bible school, etc.

One skilled mechanic said he would like to give his service at different stations. The Home Mission Board recognizes the great help such service would be during a building program—new, remodeling or repairing.

In addition to the special assistance such Volunteer Service would provide, the personnel of various stations thus served would be greatly benefited by the testimony and Christian example of such workers. Such service can be very significant at a mission.

Again we wish to encourage anyone interested in such service to contact some member of the Home Mission Board or write directly to the secretary.

Your servants for lost souls,
The Home Mission Board
Albert H. Engle, Secretary

He was married to Mary Elizabeth Wenger of Chambersburg, Pennsylvania, on Christmas Day in the year 1900. They moved to Kansas during the year of 1910 to a farm north of Detroit, in the Bethel community where they lived for three years, after which they moved to Navarre, Kansas, on farms with exception of several years in Navarre and several in Abilene.

He accepted Christ when a young man of 22 years, and united with the Brethren in Christ church, remaining loyal to the close of life. The Belle Springs Church, elected him as deacon in the year of 1923. Not only was he active in church work, but filled a number of places in the community, on school boards, telephone, and township serving his community with services he could render.

His wife preceded him in death on May 20, 1945. Also an only daughter, Grace, on March 30, 1941. There remain to mourn his departure three sons: Reuben Wingert of Commonwealth, Buena Park, California; Howard and Chester of Mission, Kansas; also three grandchildren. He also leaves two brothers and four sisters: Samuel H. Wingert of Carlisle, Pa.; Martin H. Wingert of York, Pa.; Mrs. Ben Musser of Chambersburg, Pa.; Mrs. Susie Rife of Chambersburg, Pa.; Mrs. Edward Wenger of Mechanicsburg, Pa.; Mrs. Avery Sollenberger, Chambersburg, Pa.

Funeral services were held from the Abilene church with burial in the Belle Springs cemetery. Elds. H. G. Engle, George Whisler and Bishop R. I. Witter officiated.

With the Church In The Homeland

Ontario Bible School

Eld. and Sr. Allen Buckwalter challenged the students in Chapel on October 14. Interest in missionary activity seems to be growing in our group. A number here are preparing for foreign missions.

On October 24 Eld. Erwin Thomas began an evangelistic campaign which inspired a keener God-consciousness among us.

Mary Sentz stopped in recently and "opened our eyes" as she dramatically described experiences in Detroit's Skid Row. We recognized anew how degenerate man is by nature, in dire need of God's elevating power.

On January 19 Rev. Norman Street, pastor of the Church of the Redeemer at Niagara Falls, brought a practical message in our prayer meeting service. Several members of his congregation are students here.

Our Bible Conference is scheduled for February 25-26. Bishop Lafayette Shoaltz and Bishop Carl G. Stump are speakers.

Delisle, Saskatchewan

"Ye that fear the Lord, trust in the Lord: he is their help and their shield. The Lord hath been mindful of us: he will bless us." (Psalm 115:11-12). We are grateful for the promises that are ours to enjoy in the Lord. With this Scripture, we are encouraged to press on and claim the promise of the blessing of God upon the work here at Delisle.

In our last report we told of the meeting in interest of "The Mission to Lepers." We have continued with this project; each one putting in an offering on his birthday. On Christmas we took a special offering "In honor of Christ." Each one received a blessing as he gave.

The Sunday School attendance has lowered some due to the cold weather and sickness. We are meeting in the home this winter again as this has been the custom here. The Kindersley Sister gave me eight flannelgraph scenes. These are appreciated by both students and teacher. We are to have a Young People's Meeting next week, using as our theme, "The Gospel Railway."

Many cards and letters were received from friends far and near. We do want to thank all for their interest and prayers. We are depending on you to hold us up to the Throne of Grace as we endeavor to reach souls.

We have received several invitations to homes for the evening meal. In this way we learn to know the people in a different way than to meet them in church. One family came to Sunday School for the first, after a social call on Friday. We trust they shall continue to attend.

Brother Brechbill has come once a month, except for January. We do appreciate his interest and the effort it takes to make this trip. I was able to attend an afternoon Prayer Meeting at Paddockwood. There were notes of victory in the testimonies. May the Lord ever keep and bless. I also attended a meeting at Kindersley and the Sister's Sewing Circle. My soul was refreshed as I had fellowship with the saints. We are grateful for their prayers.

Kindly remember the work in the west; we are trusting God for great things and we know He is able.

—Pearl Jones.

Hummelstown, Pa.

One mile north of town in a beautiful grove our annual tent campaign was conducted from June 19 to July 6 with Eld. Isaac Kanode as evangelist. We appreciated his heart-searching messages which caused souls to see their need. Several responded to the call. We are made to think of Psalms 85:6, "Wilt thou not revive us again, that thy people may rejoice in Thee?"

Our first Bible School was in charge of Bro. Albert Schock from July 18 to 29 with attendance of 155. Average attendance 141.

Eld. Arthur Musser and family moved here from Buffalo to serve as pastor. We as a congregation showed our appreciation by a "house warming" on the same evening.

Our Missionary Sewing Circle spent a day at the Relief Center (Akron) on October 25. The group consisted of twenty-five. The ladies helped to sew, patch, or mend garments, while the men assisted packing for overseas shipping. We are reminded that time spent here in this great field day after day will bring cheer and comfort to thousands of needy ones "across the deep" in war torn Europe.

From November 27 to December 12 Bishop Edward Gilmore held our revival services. Due to the death of his father he was unable to be present till Thursday evening. His messages were both spirit-led and heart-searching. Some found salvation, some peace and others a deeper spiritual experience. We also appreciated his afternoon messages to the Christians on Christian Love (I Corinthians 13), and Christian Courtesy. We trust the seed sown will grow into a beautiful harvest.

The Messiah Orphanage group rendered our Christmas program in Young People's Meeting on the evening of December 18. In turn we gave them "White gifts for the King," all packages were wrapped in white paper.

A group of thirty-five sang Christmas carols for the older and shut-in members of the congregation on the evening of December 23. We trust 1950 will be our best year in His service.

Souderton-Silverdale, Pa.

On Sunday, January 29, concluded our second series of revival meetings. Eld. Paul McBeth served as evangelist at our Silverdale meeting in October. The children's services during the revival taxed the capacity of the church and a number were led to accept Christ. Bro. McBeth's faithfulness was rewarded as the Holy Spirit convicted sinners and warmed the hearts of believers as many knelt at an altar of prayer.

Bishop C. N. Hostetter, Jr., was the evangelist at Souderton in January. Large and appreciative audiences received his messages of spirit-filled truth. Our Bishop summarized the attitude of many when he remarked that the two weeks of meeting was "like going to school" and "being taught by the Master." Many received help and guidance during this evangelistic effort.

During the Christmas Season the young people prepared fruit baskets for the sick and aged. On Christmas Eve the gifts were delivered by the Carolers. Both young and old enjoyed this expression of the spirit of Christmas. We were happy to have Bishop and Sr. Henry Schneider in the community

during Christmas week. His stirring messages encouraged and inspired us. Christmas night the boys and girls led us in a worship of poem, praise and song. Eld. Charles Eshelman preached a fitting message "The Night of Nights."

We enjoyed another Love Feast and Communion service prior to our fall revival. We were happy to have several families from Franklin County, also Eld. and Sr. John Hostetter of Clarence Center, New York, with us on this occasion. Bro. Hostetter gave the Sunday morning message and we can say it was directed by God.

Cedar Grove, Mifflintown, Pa.

Services during the month have been held in their regular order with a few extra meetings, such as sewing circle and also a teachers meeting. We had a pleasant surprise in our regular Sunday morning service on January 22 when Eld. Clayton Engle and family, and Ralph Engle and family came in and worshipped with us. Bro. Engle preached from 1 Peter 1:10 giving us many timely admonitions. A number of our group had the privilege of attending the revival meetings at Granville where Bishop E. J. Swalm was the evangelist.

On January 29 the Gospel Team from Grantham gave a program at Cedar Grove. The church was pretty well filled as this meeting had been previously announced. It was interesting and we believe appreciated by those who could be present.

—Ella M. Lauver.

Hillman, Michigan

During October and November our group entered enthusiastically in the "Forward Sunday School Contest" gaining for us fifth place in class "B."

On Sunday evening, December 18, we gave our Christmas program to an overflowing house.

The first part of January we had our yearly election of officers resulting in a few changes in the staff.

We have had the mildest winter known for Northern Michigan, consequently our attendance has kept up nicely. The Sunday School bus continues to pick up between 25 and 35 children who otherwise would have no opportunity to go to Sunday School.

"Truly the harvest is great but the laborers are few," can surely be said of our community. When we see the results of sin all about us, we are so glad that the Heavenly Father has prepared a way to lift up from the miry clay that we might be able to sit in Heavenly places with Christ Jesus.

We ask an interest in your prayers that we might always do God's will and that we might see great things done for Him this coming year.

—Opal Maggert.

Upland, California

Once more God graciously manifested His presence at our thirty-seventh annual Bible Conference, November 25 to 27, three days of inspiration and blessing as we listened to "home talent" bring forth truths from God's Word. The conference theme was "Biblical Foundations." I think we realized anew the fact that in our own congregation we have those who are able ministers of truth and some who are not in the ministry. Of those I would like to mention Paul Charles, Ruth Book, Isaac Schmucker, Erlis Guengerich, John M. Book, Mrs. Rena Haldeman, Mrs. Alice Buckwalter, and John Z. Martin, whose messages were an inspiration and blessing.

We were made to appreciate the sure and solid foundation of God's Word upon which our homes, schools and church have been built. Christ Himself is our Foundation Stone—tested and tried. His blood and His promises are the eternally secure bases upon which we build.

The special music provided by the combined quartettes of Beulah College and arranged especially for the occasion by Dorothy Witter for the Saturday and Sunday evening sessions, was a special feature much appreciated. Each session had a reading or special singing.

Eld. Warren Sherman, pastor at Waukena, Eld. John Raser, pastor at Pasadena, and Eld. William Lewis, pastor at Sunnymead, each brought inspirational messages. We would not minimize the efforts of our own pastor, our bishop, and others who contributed greatly to the various sessions.

Sunday was highlighted by two messages by Dr. J. Edwin Orr, world traveller in the interest of revival in the churches. He made us realize our responsibility as recipients of God's forgiving grace, to cast aside all hindrances and to be busy in winning souls. Jesus' near return makes it imperative that we do our utmost to bring revival fires into our congregations. Dr. Orr also spoke in the chapel services of Upland College December 12-15.

After a message on "The Christian Home," four children were publicly dedicated to the Lord.

On December 18 was quarterly missionary day at Upland. Bishop Lady spoke to us regarding "The Great Commission." As a fitting climax to the message, two souls were taken into church fellowship for the first time and two were restored to full membership. The baptismal service was in the afternoon so that folks from Sunnymead could participate. Bro. William Lewis baptized his young son, William and three others from the Sunday School there.

The same evening Sr. Anna Eyster gave us "High Lights From the Foreign Field." Bro. Alvin Burkholder followed with "News Flashes From the Home Fields." There are a number serving on foreign and home fields from our congregation. The sisters have their regular quarterly Missionary Prayer Circle. Each Sunday evening at 6:30 many gather for missionary prayer band service which keeps a missionary emphasis. A number of young people in our congregation are definitely preparing for foreign and home missionary work.

January 6 will remain in the minds of many as outstanding in musical inspiration. Phil Kerr, music composer, brought to us Marilyn Hall, former opera singer, and Arnie Hartman, famous as one of world's best accordion players, who was converted to Christ only six months ago. Marilyn Hall, a young convert of four years is singing and living for the Lord while continuing her education in music. Their testimonies as well as their excellent music made a great impression upon the large crowd who gathered in the college gymnasium to hear them.

Brother Stump, our pastor, has given us heart-stirring messages on revival and prayer. The Tuesday afternoon prayer meeting continues with interest. Other prayer groups are being started. We are praying for revival fires in our congregation here and in our outlying districts.

—Helen L. Bowers.

"Grieve not the Holy Spirit of God" (Eph. 4:30).

Cross Roads (Lancaster County) Pa.

January 15 to 28 was a time of real revival for our congregation. Eld. Donald Heer of Nappanee, Indiana, brought us heart-stirring and soul-inspiring messages from God's Word.

A number of souls bowed at an altar of prayer to seek the Lord as their own personal Saviour.

Even though Brother Heer has left our congregation, he has not taken the revival fire with him. It is still burning in our midst.

Seven children of the Cross Roads congregation were dedicated to the Lord on New Year's morning. The dedication was in charge of Bishop Irvin W. Musser, assisted by Eld. Harry L. Brubaker and Eld. John Rosenberry. Following the dedication Bro. Rosenberry brought a very appropriate message for the New Year season.

—Mrs. Arthur Oberholtzer.

Special Notice

To those who want to send gifts to missionaries.

Here is an excerpt from a letter received from Bishop Henry Brubaker from Africa—"You may have learned that we had to obtain a permit, before the articles given as gifts, and brought along by the sisters (Mary Breneman and Mabel Frey) could be gotten into the country. *It might be well to discourage the sending of large numbers of gifts with outgoing missionary parties.* It frequently happens that things are sent which really are unnecessary."

Here we also have an excerpt from Brother Allen Buckwalter from India. (Neither of these brethren knew of the other's writing about it.)—"I came right on to Calcutta to clear our baggage here. The Cooks agency representative said he would have my things cleared, but not without difficulty. India is very strict now about imports, especially motor vehicles. Also we had difficulty about all the gifts we had for others; but after spending a day going from one official to a higher one I finally got through with paying the duty which averages about 50 per cent and a nominal fine of one Rupee. *If any one asks you about sending things for missionaries, I would suggest that they send the money through the Board.* Most things can be gotten here if one has the money, and there is a good exchange rate now. It is difficult for one to refuse to bring things and yet because of restrictions here they get themselves into trouble by doing it. There was no trouble at all about our personal things."

Please join in prayer for funds for the Foreign Mission treasury. Now is our day for advance. Soon the doors may be shut.

Graybill Wolgemuth, Sec'y.
Foreign Mission Board

Words of Great Worth

"Observe closely; remember clearly; talk little. The talker talks out and talks some thing he knows nothing about. It's better to know more than you tell, than to tell more than you know." Amen and amen.

Bethel, Kansas

Our God is wonderful! We do thank Him for His wonderful works in our church, and we are praying for more to be done. We still have a God that hears and answers prayers.

We had a wonderful meeting on Sunday evening, January 1, at Bethel for which we praise God. One sister that was in darkness received definite help. Others also received help.

The work at Bethel is very encouraging. We are glad to welcome Brother Hershey Gramm and family into our church. They will increase our Sunday School quite a bit.

Our prayer meetings are very well attended and the study of the Bible is very helpful. Do pray for us here at Bethel.

—Mrs. Roy M. Landis.

CONCERNING SANCTIFICATION

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption." (I Corinthians 1:30).

There are many people no doubt, who are puzzled about sanctification. Therefore I feel it is God's will that I write as He leads.

Sanctification is the act of God that purifies, cleanses and makes holy the heart, affections and life of man and takes away all desire for the life of sin. God does not speak to sinners about sanctification; he speaks only to His people about it, because it's for believers who are born of God. "God has from the beginning chosen you through sanctification of the Spirit and belief of the truth." (II Thessalonians 2:13).

If you are saved, (free from condemnation) and God is speaking to you about sanctification, then rejoice because "Beloved if our heart condemn us not, then have we confidence toward God." I John 3:21 (Confidence is faith.) "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us." "And if we know that he hear us, whatsoever we ask we know that we have the petitions which we desired of him." (I John 5:14-15). Ask God for sanctification; we know it's according to His will because in St. John 17:19 we read, "And for their sakes I sanctify myself, that they also might be sanctified through the truth." And what is the truth! St. John 17:17, "Sanctify them through the truth: thy word is truth."

May God's blessings be upon the reader of this article.—Mrs. Chester Adkins, Webbs Crossroads, Kentucky.

(Note to Editor: The young mother who volunteered this article came to the altar during a regular Sunday morning service at Millerfields early in the fall. She had been a professing Christian, but was not satisfied. Her condition was like that of individuals in other areas. Her head reasoned that engagement and wedding rings were not adornment; that her fashionable hair dress was just a way of combing the hair—not a result of pride; but her heart condemned both these practices as well as other things. When (as she testified) she became willing to admit herself a sinner and take the Lord's way, she found peace.

She united with the Brethren in Christ in September. Later she consecrated and prayed through to the sanctified experience, about which she writes, and which she never could understand before she received the Holy Ghost.—H. M. D.)

Man of The World

W. Haig Miller

LORD CHESTERFIELD emphatically deserved this title; so much so that he has been well termed by some "The High Priest of the World's Vanities."

Born to rank, wealth, and talent, he enjoyed all the things which are supposed to constitute happiness. He started in life with the determination of gaining the applause and favor of the world, making that the supreme object of his existence. Selfishness was the keystone of his system. The maxim of a great statesman—Lord Somers—had been, "Aim at being useful, rather than at appearing to be so." Lord Chesterfield reversed the motto, and read it, "Aim at appearing to be, rather than at being, useful."

To adapt himself to the humors and peculiarities of all whom he met; to study their passions and weaknesses, that he might play upon them for his own advantage—such were his principles of action. He aimed at being thought the most polite man in England, if not in Europe. "Hand the gentleman a chair," were almost his dying words when a friend entered his room during his last illness; thus showing the ruling passion strong in death.

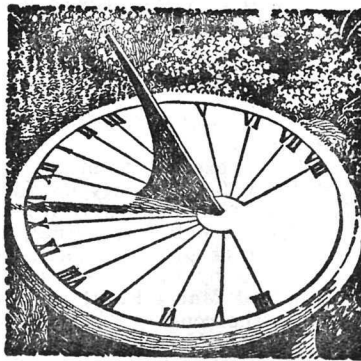
His popularity was very great. He attained a high position in the state. He possessed a magnificent mansion, which, even in the present day, commands admiration as a monument of his classic taste.

"In the magnificent mansion which he erected in Audley Street, you may still see," says a writer in the "Quarterly Review," "his favorite apartments furnished and decorated as he left them; among the rest, what he boasted of as the finest room in London (and, perhaps, even now it remains unsurpassed), his spacious and beautiful library looking on the finest private garden in London. The walls are covered half-way up with rich and classical stores of literature. Above the cases are, in close series, the portraits of eminent authors, French and English, with most of whom he had conversed. Over these, and immediately under the massive cornice, extend all round in foot-long capitals the Horatian lines (translated): 'Let us drown in sweet oblivion the anxious cares of life — by alternate study, slumber, or grateful indolence.'"

He had a mind cultivated and enriched with stores of learning and general information. The prize, therefore, for which he started in life was gained. But, unblest by God, his success proved wormwood to the taste, and illusive as a mirage. The Word of God says, "Love not the world." But Lord Chesterfield had, in effect, declared, "The world I will love." Let his own words, penned in the evening

of life, tell what he had found the results of his decision to be.

"I have run," says he, "the silly rounds of business and of pleasure, and have done with them all. I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which is in truth very low; whereas those who have not experienced them always overrate them. They see only the gay out-



A Milestone

E. J. Swalm

On February 6, 1950, Bishop and Sister Wilbur Snider of Pleasant Hill, Ohio, passed the fiftieth milestone of their journey together over life's rugged road. This Golden Wedding celebration is the rare privilege of comparatively few who launch their bark on matrimonial seas. What with the brevity of life and the modern evils of divorce, those who reach this valued anniversary are indeed specially favored. Because of this fact, special reference to such an occasion will not seem out of place.

Brother and Sister Snider have given most of those years to strenuous labors in the Master's vineyard through the Brethren in Christ church. The versatility of our brother is revealed by the fact that he served in so many different capacities over a wide area of the church's activities.

Brother Snider served as Bishop and non-resident overseer of at least seven different Districts in our beloved brotherhood. His valued services in Home Mission work, as well as on the Examining and Home Mission Boards, beside many Conference committees, were always much appreciated.

We are sure all our readers join in extending congratulations and wishing Brother and Sister Snider the blessing of God on their lives as they go hand in hand toward a most serene and beautiful sunset.

—Duntroon, Ontario.

side, and are dazzled with their glare; but I have been behind the scenes, and have seen all the coarse pulleys and dirty ropes which exhibit and move the gaudy machine. I have seen and smelt the tallow candles which illuminate the whole decorations, to the astonishment and admiration of an ignorant audience.

"I look back on all that is passed as one of those romantic dreams which opium commonly produces, and I have no wish to repeat the nauseous dose. I have been as wicked and as vain as Solomon, but am now at last able to feel and attest the truth of his reflection that 'all is vanity and vexation of spirit.' Shall I tell you that I bear this situation with resignation and constancy? No. I bear it because I must, whether I will or not. I think of nothing but killing time the best way I can, now that it has become my enemy."

Selfishness had been the mainspring of his conduct. The result had been dissatisfaction of spirit, the illusion of the mirage.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." (I John 2:15-17).

—Prairie Overcomer.

Why Marry Within One's Denomination?

(Continued from page five)

solve this problem by agreeing to attend the church service of the one on one Sunday and of the other the following Sunday. They seem to think that their only obligation is to get along well with each other and with each other's denomination. But they fail to evaluate the small amount of service they will be able to give to either church. They cannot be depended upon as teachers or regular workers because their attendance is too irregular. There is no question that many of these couples have and hold great affection for each other and love to do all they possibly can for each other's happiness in this life. But their children do not need to go through their teens until they notice that it just is not conducive to having a really happy home when parents cannot agree spiritually.

Young people, with the anticipation of a happy married life ahead of you, why not choose or accept companionship from within your own denomination, and be more reasonably sure of enjoying kindred ideals, standards, and daily fellowship in your home?—*Christian Monitor*.

"What Is Funny About The Funnies?"

THE Funny Paper is not entirely a laughing matter. Careful examination of twenty syndicated comic strips over a period of thirty days reveals some startling characteristics. These are disguised under the mask of respectability and wit. In the themes, heroes, plots of "funnies," features of criminality, sex, irreligion, warped characters are only too apparent to the penetrating eye.

Lies and trickery are often mixed in the "funnies." We find card playing, featuring a boy telling his father he played all night and won every hand. Horse races and wagers go together. Boxing involves exciting, cursing trainers.

Crime is plainly flaunted without any attempt of camouflage. So much so, that, of the one hundred and forty instances of disregard for law, ninety crimes were contained in three comic strips for thirty consecutive days. With all the crime tricks, involving blackmail, fraud, theft and hold-ups, only two apprehensions of criminals occurred. The impression given is that "crime pays"!

Under the mask of the comic strip is sex. Tricks, oaths, disrespect of women, and doorstep babies are featured. Out of six hundred "funnies," forty-eight depicted married men professing love to strange women, girls bathing nude or nearly so, and lovers in jealousy changing "pals." These are the corrupt morals beneath the veneer of so-called wit. Peering at erotic love scenes, marital infidelity and half-nude girls being carried off by cavemen into the jungle does not clarify one's views. Only the pure in heart shall see God.

Concerning religion, the comics suggest the origin of man from the beast. They depict youth resorting to crystal-gazers and fortunetellers as a means of learning their future. They ridicule the idea of a real heaven.

Home life is portrayed with mother cursing Dad. The cause and course of divorce is another topic for youth to feast upon. Under the mask of fun, home life is delineated in all of its modern, common, desecrated details.

Modern taste has so degenerated that these sordid sketches are absorbed by young and old. It is estimated that ninety-six percent of the young people read the "funnies." Masses today indulge in this light reading and so are in the dark concerning the most important issues of life.

The path of uprightness leads away from the dark and thorny tangle of the "funnies." For, behind the disguise of wit, often painfully distorted, the ugly scars of impropriety and loose living can be seen.

When booze, sacrilege, lies, card playing, horse racing, prize fighting and cigarette smoking are made to appear desirable, what is there funny about the "funnies"? The work of home, church and school is being poisoned in the name of humor by such "viper thoughts that coil around" the minds.

"Keep thy heart with all diligence; for out of it are the issues of life."

"The heart of him that hath understanding seeketh knowledge; but the mouth of fools feedeth on foolishness."

—(Abridged) *Herald Press.*

Christian faith is the most powerful working force that there is.

Quarterly Mission Reports

(Continued from Supplement)

Canoe Creek Mission, Hollidaysburg, Pa.

It is now a little more than six months since we arrived at our new field of labor; Canoe Creek Mission. We find ourselves in a most beautiful portion of the Allegheny Mountains about midway between Pittsburg and Harrisburg on route U. S. 22. High mountains rise in all directions from the mission. The unusually heavy rains that fell in July gave us a false impression of the climate. However, we found the hottest days of summer much more bearable here in the mountains than in lower elevations. The fall was a most enjoyable season with no cold weather until around Thanksgiving. Thus far the winter has been very mild with plenty of moisture falling in the form of rain.

Our first service in the vicinity of the Mission was a prayer meeting in the Ganister community. The first Sunday was July 18. In the afternoon a number of people followed the Lord in baptism. Pray that these will remain true to God and follow in all His leadings. It has taken us these first six months to get adjusted to our new home, to meet, and become acquainted with the people in the Canoe Creek and Ganister communities. The last named is a community about three miles from the village of Canoe Creek. The church has bought and fixed up an old school house as a chapel. A Sunday School is carried on each Sunday with an enrollment of twenty members. A preaching service is held each Sunday forenoon, and prayer meeting in the local homes each Thursday evening. Brother Hayden Walls is in charge of the Sunday School and the morning service. Brother Walls' consistent Christian life and untiring efforts in relation to the Lord's work are an inspiration to all who know him.

On Tuesday evening of each week, a prayer meeting is held in the Canoe Creek community. This service is held in the various homes of the community. There are thirty-six names on the list. Thus it is impossible to have two prayer meetings in all the homes in a year's time. All these homes are not Christian homes in the fullest sense of

the word. In some instances it is the husband who is Christian, in others it is the wife. The prayer meetings are as a rule very well attended, with a very fine spirit of fellowship prevailing.

The Canoe Creek Sunday School is not large, there being at present an enrollment of fifty. Two preaching services are held each Lord's Day here at the mission chapel. The fall revival we have already reported in an earlier issue of the "Evangelical Visitor." The revival services were a season of spiritual refreshing to all who attended. The financial needs of the meetings were supplied in a praiseworthy way. We thank God for those whose hearts were thus moved upon to help by this means the work of the Lord.

In August we were privileged to spend two days at the Roxbury Camp meeting. The spiritual atmosphere and inspirational services were greatly enjoyed. A trip was made in November to Harrisburg for some personal belongings brought from Africa by Sister Naomi Lady. We appreciated contacting again some of those we have labored with on the African mission field.

In the early fall it was decided to purchase a new furnace for the mission. The Lord has been helping us to pay for this much needed equipment. We wish to thank all who have contributed toward the needs of the mission in a material way. Food was given by the following persons: Bro. and Sr. Avery Kanode, Bro. and Sr. Shannon Oldham, Sister Sine, Mrs. W. Kelley, Mrs. Imbler, Mrs. Luther Patterson, Bro. and Sr. Amos Stern, Mr. and Mrs. Traxler, Bro. and Sr. Hayden Walls, Bro. and Sr. Willis Robinson, Bro. and Sr. William Etter, Bro. and Sr. Jacob Stern. William Arundt three truck loads of wood. Bro. Robinson brought from the mine two truck loads of coal—one load being paid for by the Canoe Creek Sunday School, the second by mission funds.

We are looking forward to a very busy spring and summer. A Bible School will no doubt be held sometime in May, with a tent meeting to follow in the early summer, and General Conference at Roxbury some 80 miles distant from the Mission. The time of year for planting garden crops is rapidly approaching. We ask an interest in your prayers in relation to all these activities.

FOURTH QUARTER FINANCIAL

Receipts	
Balance on hand, July 1, 1949	\$167.37
Offerings from Individuals, Third Quarter	
Bro. George Gray	25.00
A Friend of the Mission	12.00
For the cause of Christ	20.00
Bro. William Miller	1.10
Offerings from Individuals, Fourth Quarter	
Bro. George Gray	15.00
A Friend of the Mission	3.43
Bro. Willis Robinson	10.00
Bro. and Sr. Wolf	10.00
Bro. Elwood Flewelling	10.00
Bro. Andrew Slagenweit	5.00
Bro. William Miller	1.10
Offerings—Canoe Creek	110.70
Miscellaneous Rcts.	8.76
J. P. George on car expense	23.81
Offering, Revival Meeting, Canoe Creek	80.00
Love Offering for Evangelist	52.00
	\$555.27

Expenditures	
Groceries	\$150.00
Milk	43.76
Miscellaneous Expense	45.29
Equipment and Repairs	15.22
Motor Car	101.64
Electric Current	22.51
Telephone	19.53
Gas	10.00
Offering to Evangelist	42.00
Love Offering for Evangelist	52.00
Balance on hand, January 1, 1950	53.31
	\$555.27

—Paul and Esther George.

Navajo Mission, Bloomfield, New Mexico

"Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else." (Isaiah 45:22).

This quarter has been uneventful in many ways, and yet in it we have felt the presence and blessing of God, and have much for which to praise Him.

Of first importance is the developing of the Mission School. This has made a good beginning, and is winning a place in the affections of the people. The children are doing well, and learning much, both in their studies and spiritually, we believe. The enrollment is not large (eleven at present), but things are not finished enough to handle many more yet, and we believe there will be more, when we can care for them.

Another occurrence of note was the drilling of another well—our third deep well. As previously mentioned, this was necessary because the previous well had too small a capacity for the need; too small for a satisfactory pumping outfit. We consulted with a professional driller, and on his advice drilled right close to the old well, but a much larger hole. By doing this we increased the flow 400%, to a flow of sixty gallons per hour. Also, we drilled deeper in order to increase the storage capacity in the well, and also to see if there might be more water deeper, but there wasn't. We want to thank each friend who has helped with their tithes and offerings, at this time, when this drilling operation so greatly burdened the finances here. The cost of this, including drilling and casing, and some necessary pipe, and new well rod, due to the greater depth, was over \$750, which has all been paid for except \$227, which is still owed to the driller. This debt should be paid soon, and we hope it can be cleared up this quarter. We feel that the new well, when a storage reservoir can be constructed, will supply all the needs of mission and school.

We want to especially mention here the action of the Oklahoma churches. Bethany and Parallel, who purchased a windmill and tower, and Brethren David and Aaron Switzer, and Roy Eyster, brought it out here and installed it.

This quarter saw a long stretch of cold weather, the mercury dropping below zero most every night for several weeks. The coldest was 10 degrees below zero. This was coupled with quite high winds, so that it took quite a bit of fuel to keep things warm in the two buildings. There has been very little snow, however, and thus no muddy roads. One trader has told us it is the driest here for twenty years. The country is in great need of snow and rain, and we would ask you to pray with us, that this dry spell, which has lasted nearly two years now, may be ended.

We have had time to do a little more in the line of visiting in the homes, this quarter, and the people seem very interested to hear the Gospel. Our great need here is for time in which to study the language and prepare messages and to carry on the visiting program. We believe we will see more visible results, when we can allot more time to that phase of the work.

The financial need has been very heavy this quarter, and various friends and congregations have contributed toward that need in a very gracious way. We want to especially thank each one who gave this quarter, as well as those who have helped previously, and those too who have been helping in prayer. Also those sewing circles who have contributed so kindly with

clothing and comforters for the school. May the Lord bless you every one.

Please remember to pray urgently for the salvation of the Navajo people. Deeply enmeshed in the old pagan religion, only the power of the Holy Spirit can free them, and they need your prayers. We as workers also need your prayers, if this work is to be carried on to victory. The Lord be with you all.

FOURTH QUARTER FINANCIAL**General Fund****Expenditures**

School:	
Food	\$103.14
Labor	14.00
Miscellaneous	30.24
Mission:	
Groceries	125.88
Feed	27.65
Transportation	200.50
Auto Insurance	63.00
Miscellaneous	44.20
General:	
Christmas baskets of food for the poor	48.05
Fuel and Lights	81.17
Total Expenditures	\$737.83
Previous Deficit	80.09
Total Expenditure and Deficit	\$817.92

Receipts

Bro. John J. Keller	\$ 10.00
Ladies' Bible Class, Annville, Pa.,	
United Zion Sunday School	25.00
Bro. D. H. Kreider	10.00
Bro. Harry Wiles	2.00
Bro. D. H. Engle	25.00
Sr. Edith France	5.00
Sr. L. Goins	10.00
Sr. G. G. Lyons	20.00
Sr. Nancy Kreider	5.00
Mastersonville Sunday School	10.00
Union Grove Sunday School, Indiana	38.18
Bro. and Sr. Roy W. Zook	50.00
Sr. Mary Burkey	6.00
Pleasant Hill Sunday School, Kansas	51.46
Junior Boys' Class, Upland California,	
(Special Christmas gift for poor family	10.00
Upland Sunday School	53.71
Sale of Eggs	4.35
Sale of Boxes	1.00
Bro. and Sr. Ethan Mann	5.00
Young Men's Class, Cheapside Sunday	
School (Special Christmas baskets for	10.00
poor)	
Ladies' Class, Cheapside (Special Christ-	
mas baskets)	10.00
Abilene Young People's Class (Special	
Christmas)	16.00
Bethel Sunday School	13.23
Chino Sunday School	26.27
Christian Union Sunday School	25.00
Bro. Arthur Heise	5.00
Intermediate Sunday School Class, Mer-	
ril, Michigan (Special, shoes for poor	
children)	14.54

Special for the School

School Children's Parents, on Board	33.45
Federal School Lunch Program	32.49
Bro. and Sr. Earl Stern	200.00
Bro. Woodrow Wiles (for child's board)	13.00
Bro. and Sr. Edgar Hennigh	25.00
Chino Sunday School (for a child's	
board), Adults Sunday School Class	15.00
Beginners' Class, Dayton Mission	6.00
Total Receipts	\$780.68
Deficit, January 1, 1950	\$ 37.24

Also received are provisions from: Oklahoma Brethren, U. S. Dept. of Agriculture, Surplus Division. Friends at Upland: Cassels, R. Wengerts, Oscar Rasers, E. Eyers, C. Hersheys, Stella Heise, Mary Byer, Paul Engles. Des Moines Sewing Circle, Fairview Sewing Circle, Bethany Sewing Circle, Oklahoma; Chino Sewing Circle, Sewing Circle at Mt. Joy, Pa.; Young People's Class, Wakarusa, Ind.; Sr. H. Z. Freed, Bro. and Sr. Jacob Charles, Bro. and Sr. Arthur Heise.

If we have overlooked any items, please forgive us. We thank each one who sent in these useful items.

Building Fund

Deficit, October 15, 1949	\$1,688.69
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Expenditures

For Drilling and Casing Well, and other	
items on well	522.46
Heating stove and other furniture for	
the school	48.95
Other Items	29.85
Total Expenditures	\$601.26

Receipts

Bro. and Sr. Joe Kratz	\$ 10.00
A Friend	500.00
Busy Bees, Maytown Sunday School	109.30
Supplies returned to store	31.73
California Friends	75.00
Abilene Sunday School	50.00
Bro. and Sr. Andrew Slagenweit	50.00
Bro. B. M. Books	25.00
Sr. Mary Myers	25.00
Christian Union Sunday School	25.00
Christian Home Builders Class, Nap-	
panee, Indiana	17.00
Plumber's Refund	1.13
Bro. and Sr. Walter Lehman (for well)	15.00
Cheerful Givers, Elizabethtown Sunday	
School	20.00
Bro. Mahlon W. Engle	15.00
Bethany and Parallel Sunday Schools,	
offering above cost of windmill	21.91
Young Men's Class, Mechanicsburg Sun-	
day School	50.00
Pennsylvania Friends	50.00
Total Receipts	\$1,091.07
Total Expenditures and	
Previous Deficit	2,289.95
Deficit, January 1, 1950	\$1,198.88
Besides this deficit there is the debt of \$227	
owed to the man who drilled our well.	

—The Workers.

Mt. Carmel Home, Coleta, Illinois

Greetings to the Visitor family, in the precious name of Jesus.

Our family at present numbers eighteen. The children had quite a siege of the flu; Tommy Harding's developed into a bad case of the quincy. The doctor wanted us to call him three times in one day. We never knew if he would say, "Bring him in to the hospital." We were told Tommy would have to go to the hospital to have it lanced if it didn't open in a certain number of hours. We had board meeting here during the time of some of the illness. We asked Eld. Carl Carlson, Eld. Albert Cober, our superintendent and pastor here, and Bishop Henry Heisey, to come and lay hands on the sick, also to anoint Tommy. The Lord undertook and answered prayer. Our little sufferers got well and Tommy didn't need to go to the hospital.

Little Penny Marie developed an ear infection and we feared a mastoid operation for her. The evening her suffering was at its worst we three sisters here in the home laid hands on her and the Lord definitely undertook again. He is such a wonderful Savior and how we do praise Him for His kindness to us.

We are receiving an inspirational booklet here, "The Secret Place," which we enjoy very much. However, we don't know which Daughters of the King Sunday School Class sends it—The one in Palmyra Pa., or Elizabethtown, Pa. We do thank the ones that send it!

The children had a lovely Christmas again. They do treasure and appreciate the kindness and thoughtfulness of each one. A couple of our children received such lovely Bible games. The children spend lots of time playing them. Even the little tots come in for their share of Bible drill.

The past nine months we have had some very happy associations with our recent worker, Miss Virginia Engle. The Lord spoke so clearly to her and has been making good use of her. We praise Him for sending her to us. We are anxiously looking forward to the arrival of some new co-workers in the

very near future. They are Brother and Sister John Mowry and family. They will live in the cottage on the home grounds and help with the work here.

A couple of our older boys were saved at our recent revival held by Eld. Earl Sider. These children, along with the ones saved a year ago, are advancing in the spiritual kingdom. It is quite inspiring to watch these children, who never knew about Christ before, learn so rapidly and grow so well spiritually.

Will you please continue to pray for us as we labor for the Lord.

—Elizabeth Schradley, Matron, Martha Hoover and Virginia Engle.

Kentucky Report

The last quarter of 1949 here in Adair County was full of interesting happenings, of new challenges to prayer resulting in outstanding answers, of battles with the Prince of the air won by God Himself.

Excessive rainfall during the summer and fall hindered good garden production, and now that we are in mid-winter, warm weather accompanies the unneeded rains which continue to pour down.

Four revivals took place during the quarter. Three of the churches used "assigned workers" for their evangelists: Bro. Irvin Kanode for Grassy Springs, Bro. Robert Wengerd for Spout Springs, and Bro. Elam Dohner for Evangel Chapel. The fourth evangel was Bishop M. L. Dohner who in 1919 conducted the first Brethren in Christ tent meetings in this state, at Garlin and Mt. Olives. In November, 1949, thirty years later, in the newest of our Brethren in Christ churches, at Millerfields, and among friends and converts of that first summer's meetings, he was again welcomed and appreciated by large audiences in a season of revival. May God grant that the victories of this meeting be as lasting as were those of the first. Attendance and attention were very good at all four revivals. Conviction was heavy. A number of young people were saved, and backsliders returned to the Lord, while many, many more confessed their needs and requested the prayers of Christians, but did not openly seek.

An exceptionally beautiful October Sunday afternoon, the wooded ford in Sulphur Creek with its wide, clear, sparkling, stream provided the setting for an impressive baptismal service. In the stream and on the road in each direction were parked perhaps a dozen cars and trucks. On each bank and on the high-swinging foot-bridge to the left, thronged the friends. Tears of happiness shone in the eyes of parents and friends as they greeted the six youths who obeyed our Lord's command.

We have no church in the Egypt community but we do have a few very loyal, spiritual members there who attend the Christian church which is located close to them. In order to be able to attend some services of their own denomination they have cottage prayer meetings on alternating Thursday afternoons. Two of Sister Hattie Burton's sons were saved in these prayer meetings this past fall. A third son was converted during the revival at the Christian church a short time earlier. These three new Christians caused their widowed mother's heart to further rejoice by uniting with her church in October.

Aged Sister Curry, another of the members at Egypt has been afflicted with arthritis which crippled her hand so that she could not open and close it. Her husband is not able to work, and this trouble of Sister

Curry's was quite a test. At one of the prayer meetings, the Garlin workers had an anointing service for her. After prayer, while she was still kneeling, Sister Curry opened her hand and exclaimed, "Look at my hand! I can close it like the other one." Then she began to thank God for healing her and for His great love. With tears of joy, she quickly went into the next room to tell her husband that God had healed her, and she concluded, "And now we won't have to sell our cow. We can keep her to help us make a living." Last week she testified, "It is so wonderful. That happened three months ago and my hand has been well ever since."

We thoroughly enjoyed Bro. and Sr. Graybill Wolgemuth's visit to Kentucky in October representing our foreign missions. Since a number of our missionaries spent time in Kentucky mission work before going overseas, and also since Sr. Beulah Arnold is an Adair County girl, the various congregations were very happy to hear the report. We of the mission homes were also pleased with the more personal glimpses of our friends across the ocean which the visit gave us.

Bro. Wolgemuth was guest speaker for the Fairview lovefeast. This service was truly a season of blessing to us all as shouts of praise and tears of joy gave outward expression to hearts. For the Grassy Springs' love feast in November, Bishop M. L. Dohner was the guest minister.

On the Sunday of November 20 at the Fairview Church, before a large audience, Buchanan Gaskins, age 78, and his son Alvin, who is also a father and grandfather, were received into church membership. Both of these brethren, who were saved years ago, have been living exemplary Christian lives and are highly respected in the community.

We are rejoicing with Sr. Burton in the recent salvation of her husband Jim. They reside in the Bloomington community, and although nearly seventy years old, he sought and found the Lord for the first time. His reply to our question as we visited him, "Are you a Christian?" was clear as Jim said, "Yes, as I lay here sick two days, I was prayin' and all my burden left me. The last two days I feel ready to die." A few days later, this was the testimony given in his own words (as nearly as we recall it) to a neighbor, "I wanted to live a Christian in my own way and not tell anybody about it. In the night when I got willin' to give up everything I got to feelin' so good I ask God to give something I could be sure about. The answer came to me clear. Let your light shine."

The Gospelaire's male quartet from Dayton, Ohio, visited us December 3 and 4, and inspired six most appreciative congregations with their good singing.

Brethren and sisters, friends and kindred from far and near helped to make the Christmas season a lovely one for us "workers." We thank God and you for it.

New problems arise constantly but God who has so miraculously worked out the solutions in the past will surely fight for us throughout 1950 as we continue to go forward on our knees. Our goal is the salvation of souls and the strengthening of the church. Brethren, please pray for us, your representatives in Kentucky.

—Elam O. Dohner, Superintendent.

P. S. Many of you readers receive the monthly bulletins describing our work. You who do not get them but desire to be on our

mailing list, please send your request and address to Elam O. Dohner, Ella, Kentucky.

We have been very thankful for the provisions donated by the following: Allen Footes, Upland, Calif.; Sewing Circle, Pleasant Hill, Ohio; Chestnut Grove and Sippo churches, Ohio; Ruth Sulcer and Dorothea Dohner, Allen Faths, Henry Hess, Roman Slabaugh, Emerson Hostetlers, John Schloneger, Alva Wengerds, cash contributions designated for parsonage improvements and conveniences, from Chestnut Grove, Ohio.

These contributions greatly lightened the burdens in each of the mission homes to which they were designated.

Garlin Nursing Report

"The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart rejoiceth: and with my song will I praise him." (Psalms 28:7). Words are inadequate to express thanksgiving and praise I owe to my precious Savior.

Since my last report, July 1, I engaged in seventeen nights and eleven days of nursing services; approximately twenty-six nursing visits and fifty calls. Besides this, thirty-four injections for immunization were administered under the direction of the Public Health Department.

Some calls were to the hospital while others were in the homes. Operative cases included the removal of the thyroid gland, cataract from an eye and a lung operation. Treatment was administered to a number because of infections. I assisted in four maternity cases.

Because of the absence of the Knifley nurse, I went to the clinic each Tuesday (the doctor's regular day) for a month. Series of injections were given to four people under doctor's instructions.

There is great joy in service for the Master. People who are hungry for God and are tearfully seeking for Him are a great compensation in this work.

—Elizabeth Hess.

Knifley Clinic Report

Almost four months have passed since I came to Knifley, Kentucky, to help out in God's vineyard with the clinic work.

How we rejoice in being able to minister to the sick and suffering through the clinic work, not only for their physical needs but also for their spiritual needs. What a privilege to help exalt the Christ who is able for every need of humanity.

Sometimes it is our privilege to have prayer with these souls and help them to be drawn closer to the Lord. This also affords us opportunities in giving out Christian literature, such as Sunday School papers which have been sent in for the work. Many have expressed themselves as being grateful in getting the papers to read, and they pass them on to others to read.

During the last weeks we have been having quite a bit of rain, and parts of the ceiling of the clinic were water soaked. These will need some repairs. We have purchased an oil burner from Gospel Hall for the Clinic, which is serving quite satisfactorily.

The following gifts were received: Crossroads "Bible News Hour," \$5.60, and the Antrim Ladies Sunday School Class, \$22.04. We are praying God's blessing upon those who have made those gifts possible.

Our records show 364 patients treated, 62 home calls, five maternity cases, and one hospital case. Especially do we appreciate

the faithful services of Dr. Shepherd to the community.

We want to take this opportunity to thank each one who has been remembering us at the throne of grace in behalf of the work here in Kentucky, as we yearn to see precious souls saved.

—Katie Rosenberger.

FOURTH QUARTER FINANCIAL

Expenditures

Ella:	
Groceries	\$ 58.29
Car Expense	108.35
Utilities and Fuel	45.93
Property Maintenance	13.12
Home Furnishings and Equipment	14.10
Office Supplies and Bulletin	51.25
Miscellaneous	5.30

Total	\$296.34
Garlin:	
Groceries	\$ 64.84
Car Expense	127.60
Utilities and Fuel	74.06
Property Maintenance	11.35
Home Furnishings and Equipment	11.35

Total	\$289.20
Knifley:	
Groceries	\$ 63.48
Car Expense	113.65
Utilities and Fuel	79.10
Property Maintenance	19.00
Home Furnishings and Equipment	.69
Office Supplies	2.70

Total	\$278.62
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Receipts

A Pennsylvania Brother	\$ 5.00
C. W. Boyer, Dayton, Ohio	10.00
John J. Keller, Iowa	10.00
A California Friend	34.00
Pleasant Hill Sunday School, Kansas	100.00
Upland Sunday School, Calif.	62.80
Wayne Ebersole, Pa.	5.00
Dr. Harold Engle, Pa.	25.00
Ethel Hoover, Pa.	2.00
Harold M. Wolgemuth	5.00
An interested friend	100.00
Frances Heisey, Pa.	1.00
Ruth Sulcer, Ohio	5.00
Mastersonville Sunday School, Pa.	10.00
Beulah Chapel Sunday School, Ohio	168.30
Lester Haines, Ohio	20.00
Leroy Mann, Indiana	5.00
Junior Sunday School Girls, Upland, Cal.	10.00
Bethel Congregation, Detroit, Kansas	14.65
Imogene Snider, Oklahoma	5.00
Christian Union Sunday School, Indiana	15.00
Ethan Mann, Ohio	5.00
Emmanuel Chapel Sunday School, Iowa	12.87
Crossroads "Bible News Hour," Pa.	2.00
Bishop M. L. Dohner, Ohio	3.00
Anonymous	3.50

Total out-of-state Receipts	\$639.62
Fairview, Ky.	\$ 13.25
Millerfields, Ky.	9.82
Pleasant Grove, Ky.	31.80
Beulah Chapel, Ky.	45.48
Bloomington, Ky.	17.40
Grassy Springs, Ky.	9.85
Gospel Hall, Ky.	40.02
Evangel Chapel, Ky.	11.58
May Conover	3.00
Mattie E. Quinn	4.00
Tom Humphress	1.00
W. R. Goodin	4.00
Ohmer Humphress	1.00
A Friend	1.00
Ida Bottoms	1.00
Ruby Chelf	.50
J. C. Holcomb	2.00
Charles Quinn	2.95
A. G. Rosson	1.00
Vitus Stayton	2.00
A Friend	2.00

Total Local Receipts	\$204.65
Total Expenditures	\$864.16
Deficit, October 1, 1949	455.46

Total	\$1,319.62
Less Receipts	\$844.27
Deficit, January 1, 1950	\$475.35

Word of explanation: Grocery and table expenses include all such items as frozen food locker charges, milk, all garden costs, inclusive of plowing and cultivation, chicken feed and all canning costs. Home refrigeration and cooking fuels are covered by Utilities and Fuel.

Car expense figure is based on five cents per mile. That which is over and above actual operating cost is set aside for car replacement.

Christian Fellowship Mission, Massillon, O.

Greetings in Jesus' name to our fellow mission workers and large "Visitor" family. It is with grateful hearts that we present this report. The Lord has been so very good to us again this past quarter. We feel so happy that we have the privilege to work in His vineyard. Glory to God! In November we had another three weeks' revival. Elder Marshall Winger was the evangelist. God met with us in a gracious way. Fasting, praying and Holy Ghost inspired preaching yielded many souls at the altar, with a number of outstanding victories, in all there were more than fifty at the altar. There will be at least one or two families coming to the church from results of the meeting. We give all the glory to God.

We are having more activity at the mission than ever. We are now conducting three prayer-meetings besides the young people's prayer-meeting every week. One of these meetings is about twenty-five miles from the mission and the other thirty miles. Our visiting schedule has been stepped up some. The young people give a program at the Goodwill Mission in Canton once a month. God has been wonderfully blessing in the out-of-town prayer meetings.

There were a number of seekers in our regular meetings, many for healing. Our radio work is becoming more and more interesting. We get many letters of appreciation. One family wants us to have prayer-meeting in their home. There are five different families who say they are not satisfied with their church and want to go where holiness is preached and practised. They have been at the mission a number of times and have inquired about our doctrine and demands to become members. A man has requested that we pray that they can sell their place so they could move closer to the mission and attend regularly. Just recently a man came to our church soon after we dismissed our Sunday morning service. One of the workers told us that there was someone in the church. We went and found a man in the back seat crying. We asked him if we could help him. We led him to the altar and prayed with him until he got relief, also got saved that same day. We asked him how he happened to come to our mission. He said that some time ago he had happened to get hold of our little booklet "All For Jesus." He desired to come to us for help.

This is the story: he lives in a town about fifty miles east of Massillon. He had gotten into family trouble. His wife sued him for divorce. That Sunday morning he got into a bus and was going west to lose his identity. But just before he left, his daughter-in-law handed him a letter, begging him to come back a changed man. After he read the letter he said he thought of the mission and decided to stop. We asked him to stay with us. On Sunday night he went to the altar again and really got saved. We urged him to go back home, which he did. We got a letter from him stating that he is coming out to our revival and that he is getting alone fine. All we can say is glory to God.

We have set our goal for 1950 to be the best year in the history of the Christian

Fellowship Mission. Please pray for us that God may grant our desires and supply our needs.

FOURTH QUARTER FINANCIAL

Receipts

Balance on hand, October 1	\$ 7.44
Hall Offerings	164.21
Revival Meeting Offerings	155.00
Friend of Missions	7.50
Evangeline Hostetler	15.00
Owen Christner	11.10
Minnie Bicher	57.00
Mary Sue Williams	32.76
Mary Sue Williams' Board	70.00
Mrs. John Hattery	3.00
Offering Foreign Mission Board	12.36
E. H. Hostetler	35.00
John Keller	10.00

\$580.37

Expenditures

Groceries	\$217.24
Utilities	90.90
Rent	60.00
Foreign Mission Board	12.36
Gas for Bus (six months)	32.00
Evangelist	150.00
Miscellaneous	2.58
Daily Vacation Bible School	61.00

Total	\$626.08
Deficit, January 1, 1950	\$ 45.71
Donations of food from the following are gratefully acknowledged: Jay Weiford, Friends, Bro. and Sr. Oakes, Henry Heisey, Mission Friends.	

—Eli and Lydia Hostetler and Workers.

NEWS NOTES

Relief Project in Palestine to Begin

Plans have been developing favorably for the Material Aid project in Palestine, to be centered in eight refugee-swollen villages located east and southeast of Tyre, Lebanon. The people to be served number over 12,000, about half of these being adults and half children below 15 years of age. All are Arab refugees from Palestine. It is planned that in early February the workers will begin with the program of distributing 13,200 pounds of clothing and bedding, 2200 pounds of mending materials, 1500 pairs of shoes and 60 cases of soap. These materials were shipped from the MCC clothing centers in the United States, and are now in temporary storage provided by the League of Red Cross Societies, the agency with which the MCC has arranged for this relief unit.

The objective in this relief effort is to help Arab refugees who are without adequate clothing and shelter. Many of these refugees have not yet received an issue of clothing from any relief agency, and are therefore in definite need. With only meager tents to provide shelter from the rain and cold weather, it is certain that this distribution of clothing and bedding will be timely. Workers in this Palestine relief project are to be Titus Lehman, serving as director, and G. R. and Sarah Gaeddert who are transferring from Europe.

"The individual who has no burden to 'pray' will have no commission to 'go.'"

"Tarry at a promise until God meets you there."

A. H. Engle
R. R. 1
Marletta, Pa.